

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours



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Course Outcomes:

The aim of this module is to clearly identify the Principles of Ministry, based upon the following 10 subject headings:-

- 1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER**
- 2. THE DESIRE OF MINISTRY IS SERVICE**
- 3. THE MOTIVE FOR MINISTRY IS LOVE**
- 4. THE MEASURE OF MINISTRY IS SACRIFICE**
- 5. THE TEST OF MINISTRY IS SUBMISSION**
- 6. THE REASON FOR MINISTRY IS THE GLORY OF GOD**
- 7. THE TOOLS OF MINISTRY ARE PRAYER & THE WORD OF GOD**
- 8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH**
- 9. THE POWER OF MINISTRY IS THE HOLY SPIRIT**
- 10. THE MODEL FOR MINISTRY IS JESUS CHRIST**

Methods of Delivery:

1. The students will examine these 10 core principles in the lives of the following Men of God and identify how those traits help build up their lives and how it gave glory to God.
2. The students will use whatever resources are available to them, namely the College Reference Library, Internet Services, etc.
 - a. Saul (Apostle Paul)
 - b. Wycliffe
 - c. Tyndale,
 - d. Martin Luther
 - e. John Newton
 - f. Richard Johnson
 - g. Samuel Marsden
 - h. Watchman Nee
 - i. Richard Wurmbrand
3. The students will then examine these principles above, in relation to their own lives, and the Call of God upon their lives.
4. The students will undertake in-class discussions about the practical application of these principles:-
 - a. In the Family home
 - b. In secular ministry – in the workplace
 - c. Walking with God – your relationship to others
 - i. In the workplace
 - ii. In the church
 - d. As a Servant of God (in the Ministry)

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Assessment Criteria:

- a. The students will map out a strategy framework of how they will apply the principles learned in this module upon their own lives and submit it to the teacher for individual private discussion.
- b. The student will then write a 1,000 word strategy statement for assessment, identifying how they plan to:
 - i. Confirm this strategy before God
 - ii. Confirm this strategy in the work that they do for God
 - iii. The fruit of the Spirit that this strategy will improve, within their own spiritual lives
 - iv. How this strategy will impact the lives of others

LESSON ONE: SAUL THE PHARISEE, BECOMES PAUL THE APOSTLE OF OUR LORD - JESUS CHRIST

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER

a. His early life

We know from the scriptures that Paul was a Pharisee, of the tribe of Benjamin and that he was a Roman Citizen, who was raised up to learn all the Old Testament writings, the Talmud and all the Biblical books of that time, which means all the Old Testament writings we have today, plus the Apocryphal books and the 3 books of Enoch.

He was taught the Jewish teachings by Gamaliel, the foremost teacher of the law at this time, a well-respected member of the Sanhedrin. As was the requirement for all Jewish men, he was taught a trade, which in his case, was tent-making. ***He later used this trade to support his ministry on his missionary journeys.***

In addition he was schooled in Greek and Roman literature, so He was an academic by today's standards, and his character was developed by the traditions of the Jewish temple and his Roman upbringing.

b. At the Time of John the Baptist and Jesus Christ

At the time of John the Baptist and Jesus Christ's ministries on earth, Saul was a person about 33 years of age, who did not agree with any teachings which seemed to contradict the teachings of the Jews and challenged the power of the priests and the Judaic philosophies. Hence he was against the teachings of Jesus Christ, because they seemed to be so far away from where the Jews were with their religion and their teachings at that time.

The Priests were more concerned about their "positions" and their "power" than about bringing the nation back to a place of repentance and holiness before God.

It is believed that at the stoning of Steven, Saul may have been already inducted into the Sanhedrin, so he was in agreement with what was being done to Steven, because this teaching by "People of the Way" was having a direct effect on the tithes and offering revenues which were being brought into the Temple. ***The temple priests had turned the Jewish religion into a "moneymaking business".***

A person's character is moulded by teachings and examples at home and the environment in which a person lives and works.

c. After the Experience on the Damascus Road

After the experience of meeting Jesus on the road to Damascus, Saul's character had to change, so he could be a vessel, ready to be used by the Master's hand. ***So the remoulding started and was to continue for the rest of his life.***

2. THE DESIRE OF MINISTRY IS SERVICE

Even in the situations mentioned above, Saul had a desire to serve God, that is why he went about catching "***people of the way***" and putting them into prison, because at that time, he believed that what he was doing, was serving God.

This is why he obtained letters of authority from the Chief Priest to go to Damascus and capture any persons who were teaching or preaching the words of Jesus.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

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A person can have a desire to serve God, but they can be unknowingly serving the wrong master. The only way to be sure is to test the words of God and see if they line up with what you are doing. If they don't line up, then reject what you are doing, because it means that Jesus is not your master.

Before Saul could be of service to Jesus Christ, he had to undergo a change in his spiritual life. We know that Ananias came and laid hands upon Saul, the scales fell off his eyes and he received his sight back again. We also know that at this time, he was baptised by Ananias and he received the in-dwelling of the Holy Spirit.

But a more fundamental change had to take place; he had to re-learn all that he had been taught in the Old Testament teachings, recognising now that all of the things he had been previously taught were in fact pointing to Jesus Christ. He was the Messiah.

Saul was no longer looking for a “future” Messiah, because now he understood that the Messiah had already come; had ministered upon the earth, and had been raised up to glory.

All of these things had been prophesied, but Saul had not recognised the day of his visitation, until he was confronted by Jesus on the Damascus Road.

This is why it is recorded that Saul went to **“Holy Spirit Bible School”** in the Arabian Desert for a period of 4 years. Here, under the anointing and revelation of the Holy Spirit, Paul re-learned all his teachings and now he understood the reason why Jesus came to earth, so that the sin of mankind could be permanently erased from the face of the earth and covered by the blood of Jesus Christ. **He started to understand the reason why Jesus came.**

3. THE MOTIVE FOR MINISTRY IS LOVE

Once Paul got the revelation that *“God so loved the world, that He gave His only begotten Son, that whosoever believes in Him shall not perish, but shall have everlasting life”* (John 3:16) then his whole life changed.

The important thing to understand here is that Paul got this revelation long before the Gospel of John was written.

Whereby in the past (before his conversion) Saul hated the “Christians”; now his whole spiritual attitude undergoes a radical change. He recognised that Jesus loved Him so much that He even came to personally confront him on the Damascus Road. He now wanted to show that love to others; but how? There was so much distrust about him in Jerusalem.

After the 4 years in the Arabian (Saudi) Desert, Paul returns to Tarsus and waits upon the Lord. The Lord prompts Barnabas to go and search out Paul and invite him back to Ephesus to become a teacher of the word there.

Here we have person who is well-grounded in the Word, opening up the Old Testament Scriptures to new converts and showing them who Jesus really is. This is an opportunity for Paul to start becoming the “hands and feet” of Jesus here on the earth, displaying His love to others, through his acts of kindness. This continued for about 18 months, until a night when the disciples were praying and fasting, when the Holy Spirit clearly told the group **“to separate out Barnabas & Saul for the work I have called them to do”**. Notice that **Barnabas is called out first**.

When both are sent on their first missionary journey, the church at Ephesus had to be prepared to “sacrifice” their leader and their teacher, to be used for God’s service.

4. THE MEASURE OF MINISTRY IS SACRIFICE

Throughout all of the writing of the Acts of the Apostles and the Epistles of Paul, we see that for Paul to minister, there was hardship and sacrifice. There were plots to kill him, he was whipped,

PRINCIPLES OF MINISTRY

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he was shipwrecked, he was bitten by snakes, he was imprisoned twice and finally he was beheaded in Rome.

These are the things which we today must be prepared to endure. To minister for Christ is a sacrifice; but the rewards are eternal!!!

5. THE TEST OF MINISTRY IS SUBMISSION

Right from the beginning, Saul had learnt to respect authority. Even before his conversion, there was submission to the authority of the High Priests, of his teacher and of his God. When He became a Christian, this submission took on a deeper level, as he started to understand the path the Lord was leading him on. He submitted to the leading of the Holy Spirit, to such a degree that he was able to be directed to specific towns, to spread the word of God.

Paul learnt the basic truth. Obedience is better than sacrifice.

To be obedient to God is better than all the riches of this world.

6. THE REASON FOR MINISTRY IS THE GLORY OF GOD

Throughout Paul's ministry, he reminds us that he is serving Jesus for the glory of God. He did not go into this task with the view to make a "name for himself". No! He went into his ministry, as a way of giving back to God, the rest of his life, to make up for the people he had captured, tortured and had killed. This was forever on his mind.

To bring people to the feet of Jesus Christ was his only aim, so that Jesus maybe glorified.

7. THE TOOLS OF MINISTRY ARE PRAYER & THE WORD OF GOD

We see throughout Paul's ministry a continuous reference to prayer and the Word of God. That was foremost in his mind as he started to write the Epistles to the various churches, starting with the Epistle to the Church in Galatia.

Try to imagine the situation Paul was in at that time. Try to put yourself into a similar position today, and imagine that YOU have to write an Epistle to your Local Church.

When we come to this position, we recognise that we cannot do this alone. We must be in constant prayer and fasting before the Lord, so that what we write, lines up with the Word of God, of all the previous authors and does not contradict any of them, because God's Word is divinely inspired from beginning to end.

8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH

Paul recognised that after his conversion there was much he had to learn. There was enormous spiritual growth in his life, as he went from one level of faith to a higher level, and each time this took place, his maturity was increased and his love and truth for the Lord went to new heights.

If you have no spiritual growth, you cannot teach others the way.

9. THE POWER OF MINISTRY IS THE HOLY SPIRIT

Right throughout his whole ministry life, whether in the church at Ephesus as a teacher, on the road in his 3 missionary journeys, or in prison, Paul was continually sustained and given power and wisdom by the Holy Spirit, the third person of the Trinity.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

We have to recognise that without having the power of the Holy Spirit in your life, you are just ministering out of the flesh, and Jesus does not get any glory from this whatsoever.

10. THE MODEL FOR MINISTRY IS JESUS CHRIST

Throughout Paul's ministry, Jesus was always the example that he used at all times. Jesus went out into the highways and byways **"to meet all those who were afflicted by the evil one."** Paul was not afraid to be seen with these people, because he had heard from eyewitnesses that Jesus was not ashamed of them, so neither should he be.

We should never be ashamed of any person who we come in contact with, because Jesus was not ashamed, so neither should we be!!!. Jesus came to find and save the Lost. That should be our goal also.

LESSON TWO:

WYCLIFFE – TRANSLATOR EXTRAORDINAIRE

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section after the presentations are completed.

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John Wycliffe



The **first hand-written English language Bible manuscripts** were produced in **1380's AD** by John Wycliffe, an Oxford professor, scholar, and theologian. Wycliffe, (also spelled "Wycliff" & "Wyclif"), was well-known throughout Europe for his opposition to the teaching of the organized Church, which he believed to be contrary to the Bible. With the help of his followers, called the Lollards, and his assistant Purvey, and many other faithful scribes, Wycliffe produced dozens of English language manuscript copies of the scriptures. They were translated out of the **Latin Vulgate Bible**, which was the only source text available to Wycliffe. The Pope was so infuriated by his teachings and his translation of the Bible into English that 44 years after Wycliffe had died, he ordered the bones to be dug-up, crushed, and scattered in the river!

John Wycliffe (1320-1384) was a theologian and early proponent of reform in the Roman Catholic Church during the 14th century. He initiated the first translation of the Bible into the English language

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

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and is considered the main precursor of the Protestant Reformation. Wycliffe was born at Ipreswell (modern Hipswell), Yorkshire, England, between 1320 and 1330; and he died at Lutterworth (near Leicester) December 31, 1384.

The Early Life of John Wycliffe

His family was of early Saxon origin, long settled in Yorkshire. In his day the family was a large one, covering a considerable territory, and its principal seat was Wycliffe-on-Tees, of which Ipreswell was an outlying hamlet. 1324 is the year usually given for Wycliffe's birth. Wycliffe probably received his early education close to home. It is not known when he first went to Oxford, with which he was so closely connected till the end of his life. He was at Oxford in about 1345, when a series of illustrious names was adding glory to the fame of the university--such as those of Roger Bacon, Robert Grosseteste, Thomas Bradwardine, William of Occam, and Richard Fitzralph.

Wycliffe owed much to Occam; he showed an interest in natural science and mathematics, but applied himself to the study of theology, ecclesiastical law, and philosophy. Even his opponents acknowledged the keenness of his dialectic. His writings prove that he was well grounded in Roman and English law, as well as in native history. A family whose seat was in the neighbourhood of Wycliffe's home-- Bernard Castle-- had founded Balliol College, Oxford to which Wycliffe belonged, first as scholar, then as master. He attained the headship no later than 1360.

The Early Career of John Wycliffe

When he was presented by the college (1361) with the parish of Fylingham in Lincolnshire, he had to give up the leadership of Balliol, though he could continue to live at Oxford. His university career followed the usual course. While as baccalaureate he busied himself with natural science and mathematics, as master he had the right to read in philosophy. More significant was his interest in Bible study, which he pursued after becoming bachelor in theology. His performance led Simon Islip, Archbishop of Canterbury, to place him at the head of Canterbury Hall in 1365.

Between 1366 and 1372 he became a doctor of theology; as such he had the right to lecture upon systematic divinity, which he did. In 1368 he gave up his living at Fylingham and took over the rectory of Ludgershall in Buckinghamshire, not far from Oxford, which enabled him to retain his connection with the university.

Roots of Wycliffe's Reformation Activities

It was not as a teacher or preacher that Wycliffe gained his position in history; this came from his activities in ecclesiastical politics, in which he engaged about the mid-1370s, when his reformatory work also began.

In 1374 he was among the English delegates at a peace congress at Bruges. He may have been given this position because of the spirited and patriotic behaviour, with which in the year 1366 he sought the interests of his country against the demands of the papacy. It seems he had a reputation as a patriot and reformer; this suggests the answer to the question how he came to his reformatory ideas. Even if older evangelical parties did not exist in England before Wycliffe, he might easily have been influenced by continental evangelicals who abounded. It is highly probable that the older type of doctrine and practice represented by the Iro-Scottish Christians of the pre-Roman time persisted till the time of Wycliffe and reappeared in Lollardism.

The root of the Wycliffe's reformation movement must be traced to his Bible study and to the ecclesiastical-political lawmaking of his times. He was well acquainted with the tendencies of the ecclesiastical politics to which England owed its position. He had studied the proceedings of King Edward I of England, and had attributed to them the basis of parliamentary opposition to papal usurpations. He found them a model for methods of procedure in matters connected with the questions

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

of worldly possessions and the Church. Many sentences in his book on the Church recall the institution of the commission of 1274, which caused problems for the English clergy. He considered that the example of Edward I should be borne in mind by the government of his time; but that the aim should be a reformation of the entire ecclesiastical establishment. Similar was his position on the enactments induced by the ecclesiastical politics of Edward III, with which he was well acquainted, which are fully reflected in his political tracts.

Political Career of John Wycliffe

The Reformer's entrance upon the stage of ecclesiastical politics is usually related to the question of feudal tribute to which England had been rendered liable by King John, which had remained unpaid for thirty-three years until Pope Urban V in 1365 demanded it.

Parliament declared that neither John nor any other had the right to subject England to any foreign power. Should the pope attempt to enforce his claim by arms, he would be met with united resistance. Urban apparently recognized his mistake and dropped his claim. But there was no talk of a patriotic uprising. The tone of the pope was, in fact, not threatening, and he did not wish to draw England into the maelstrom of politics of western and southern Europe.

Sharp words were bound to be heard in England, because of the close relations of the papacy with France. It is said that on this occasion Wycliffe served as theological counsel to the government, composed a polemical tract dealing with the tribute, and defended an unnamed monk over against the conduct of the government and parliament. This would place the entrance of Wycliffe into politics about 1365-66. But Wycliffe's more important participation began with the Peace Congress at Bruges. There in 1374 negotiations were carried on between France and England, while at the same time commissioners from England dealt with papal delegates respecting the removal of ecclesiastical annoyances. Wycliffe was among these, under a decree dated July 26, 1374. The choice of a harsh opponent of the Avignon system would have broken up rather than furthered the peace negotiations. It seems he was designated purely as a theologian, and so considered himself, since a noted Scripture scholar was required alongside of those learned in civil and canon law. There was no need for a man of renown, or a pure advocate of state interests. His predecessor in a like case was John Owtred, a monk who formulated the statement that St. Peter had united in his hands spiritual and temporal power--the opposite of what Wycliffe taught. In the days of the mission to Bruges Owtred still belonged in Wycliffe's circle of friends.

Wycliffe was still regarded by the Roman Catholic Church as trustworthy; his opposition to the ruling conduct of the Church may have escaped notice. It was difficult to recognize him as a heretic. The controversies in which men engaged at Oxford were philosophical rather than purely theological or ecclesiastical-political, and the method of discussion was academic and scholastic. The kind of men with whom Wycliffe dealt included the Carmelite monk John Kyningham over theological questions (*utrum Christus esset humanitas*), or ecclesiastical-political ones (*De dominatione civili; De dotatione ecclesiae*). Wycliffe regarded it as a sin to incite the pope to excommunicate laymen who had deprived wicked clergy of their temporalities, his dictum being that a man in a state of sin had no claim upon government.

Wycliffe blamed the Benedictine and professor of theology at Oxford, William Wynham of St. Albans (where the anti-Wycliffe trend was considerable) for making public controversies which had previously been confined to the academic arena. Wycliffe himself tells (*Sermones*, iii. 199) how he concluded that there was a great contrast between what the Church was and what it ought to be, and saw the necessity for reform. His ideas stress the perniciousness of the temporal rule of the clergy and its incompatibility with the teaching of Christ and the apostles, and make note of the tendencies which were evident in the measures of the "Good Parliament".

Wycliffe's Public Declaration of his Ideas

Wycliffe was among those to whom the thought of the secularization of ecclesiastical properties in England was welcome. His patron was John of Gaunt. He was no longer satisfied with his chair as the

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

means of propagating his ideas, and soon after his return from Bruges he began to express them in tracts and longer works--his great work, the *Summa theologiae*, was written in support of them. In the first book, concerned with the government of God and the ten commandments, he attacked the temporal rule of the clergy--in temporal things the king is above the pope, and the collection of annates and indulgences is simony. But he entered the politics of the day with his great work *De civili dominio*. Here he introduced those ideas by which the good parliament was governed-- which involved the renunciation by the Church of temporal dominion. The items of the "long bill" appear to have been derived from his work. In this book are the strongest outcries against the Avignon system with its commissions, exactions, squandering of charities by unfit priests, and the like. To change this is the business of the State. If the clergy misuses ecclesiastical property, it must be taken away; if the king does not do this, he is remiss. The work contains 18 strongly stated theses, opposing the governing methods of the rule of the Church and the straightening out of its temporal possessions. Wycliffe had set these ideas before his students at Oxford in 1376, after becoming involved in controversy with William Wadford and others. Rather than restricting these matters to the classroom, he wanted them proclaimed more widely and wanted temporal and spiritual lords to take note. While the latter attacked him and sought ecclesiastical censure, he recommended himself to the former by his criticism of the worldly possessions of the clergy.

Wycliffe's Conflict with the Church

Wycliffe wanted to see his ideas actualized--his fundamental belief was that the Church should be poor, as in the days of the apostles. He had not yet broken with the mendicant friars, and from these John of Gaunt chose Wycliffe's defenders. While the Reformer later claimed that it was not his purpose to incite temporal lords to confiscation of the property of the Church, the real tendencies of the propositions remained unconcealed. The result of the same doctrines in Bohemia--that land which was richest in ecclesiastical foundations--was that in a short time the entire church estate was taken over and a revolution brought about in the relations of temporal holdings. It was in keeping with the plans of Gaunt to have a personality like Wycliffe on his side. Especially in London the Reformer's views won support; partisans of the nobility attached themselves to him, and the lower orders gladly heard his sermons. He preached in city churches, and London rang with his praises.

The first to oppose his theses were monks of those orders which held possessions, to whom his theories were dangerous. Oxford and the episcopate were later blamed by the Curia, which charged them with so neglecting their duty that the breaking of the evil fiend into the English sheepfold could be noticed in Rome before it was in England. Wycliffe was summoned before William Courtenay, bishop of London, on Feb. 19, 1377, in order "to explain the wonderful things which had streamed forth from his mouth." The exact charges are not known, as the matter did not get as far as a definite examination. Gaunt, the earl marshal Henry Percy, and a number of other friends accompanied Wycliffe, and four begging friars were his advocates. A crowd gathered at the church, and at the entrance of the party animosities began to show, especially in an angry exchange between the bishop and the Reformer's protectors. Gaunt declared that he would humble the pride of the English clergy and their partisans, hinting at the intent to secularize the possessions of the Church.

Most of the English clergy were irritated by this encounter, and attacks upon Wycliffe began, finding their response in the second and third books of his work dealing with civil government. These books carry a sharp polemic, hardly surprising when it is recalled that his opponents charged Wycliffe with blasphemy and scandal, pride and heresy. He appeared to have openly advised the secularization of English church property, and the dominant parties shared his conviction that the monks could better be controlled if they were relieved from the care of secular affairs.

The bitterness occasioned by this advice will be better understood when it is remembered that at that time the papacy was at war with the Florentines and was in dire straits. The demand of the Minorites that the Church should live in poverty as it did in the days of the apostles was not pleasing in such a crisis. It was under these conditions that Pope Gregory XI, who in January, 1377, had gone from Avignon to Rome, sent, on May 22 five copies of his bull against Wycliffe, despatching one to the Archbishop of Canterbury, and the others to the bishop of London, Edward III, the chancellor, and the

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

university; among the enclosures were 18 theses of his, which were denounced as erroneous and dangerous to Church and State.

The reformatory activities of Wycliffe effectively began here: all the great works, especially his *Summa theologiae*, are closely connected with the condemnation of his 18 theses, while the entire literary energies of his later years rest upon this foundation. The next aim of his opponents--to make him out a revolutionary in politics--failed. The situation in England resulted in damage to them; on June 21, 1377, Edward III died. His successor was Richard II, a boy, who was under the influence of John of Gaunt, his uncle. So it resulted that the bull against Wycliffe did not become public till Dec. 18. Parliament, which met in October, came into sharp conflict with the Curia. Among the propositions which Wycliffe, at the direction of the government, worked out for parliament was one which speaks out distinctly against the exhaustion of England by the Curia.

Wycliffe tried to gain public favour by laying his theses before parliament, and then made them public in a tract, accompanied by explanations, limitations, and interpretations. After the session of parliament was over, he was called upon to answer, and in March, 1378, he appeared at the episcopal palace at Lambeth to defend himself. The preliminaries were not yet finished when a noisy mob gathered with the purpose of saving him; the king's mother, Joan of Kent, also took up his cause. The bishops, who were divided, satisfied themselves with forbidding him to speak further on the controversy. At Oxford the vice chancellor, following papal directions, confined the Reformer for some time in Black Hall, from which Wycliffe was released on threats from his friends; the vice-chancellor was himself confined in the same place because of his treatment of Wycliffe. The latter then took up the usage according to which one who remained for 44 days under excommunication came under the penalties executed by the State, and wrote his *De incarcerationis fidelibus*, in which he demanded that it should be legal for the excommunicated to appeal to the king and his council against the excommunication; in this writing he laid open the entire case and in such a way that it was understood by the laity. He wrote his 33 conclusions, in Latin and English. The masses, some of the nobility, and his former protector, John of Gaunt, rallied to him.

Before any further steps could be taken at Rome, Gregory XI died (1378). But Wycliffe was already engaged in one of his most important works, that dealing with the truth of Holy Scripture. The sharper the strife became, the more Wycliffe had recourse to Scripture as the basis of all Christian doctrinal opinion, and expressly proved this to be the only norm for Christian faith. In order to refute his opponents, he wrote the book in which he showed that Holy Scripture contains all truth and, being from God, is the only authority. He referred to the conditions under which the condemnation of his 18 theses was brought about; and the same may be said of his books dealing with the Church, the office of king, and the power of the pope--all completed within the space of two years (1378-79).

Wycliffe wrote, *"The Church is the totality of those who are predestined to blessedness. It includes the Church triumphant in heaven... and the Church militant or men on earth. No one who is eternally lost has part in it. There is one universal Church, and outside of it there is no salvation. Its head is Christ. No pope may say that he is the head, for he can not say that he is elect or even a member of the Church."*

Statement Regarding Royal Power

It would be a mistake to assume that Wycliffe's doctrine of the Church--which made so great an impression upon John Hus, who adopted it literally and fully--was occasioned by the great schism (1378-1429). The principles of the doctrine were already embodied in his *De civili dominio*. The contents of the book dealing with the Church are closely connected with the decision respecting the 18 theses. The attacks on Pope Gregory XI grow ever more extreme.

Wycliffe's stand with respect to the ideal of poverty became continually firmer, as well as his position with regard to the temporal rule of the clergy. Closely related to this attitude was his book *De officio regis*, the content of which was foreshadowed in his 33 conclusions: One should be instructed with

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

reference to the obligations which lie in regard to the kingdom in order to see how the two powers, royal and ecclesiastical, may support each other in harmony in the body corporate of the Church.

The royal power, Wycliffe taught, is consecrated through the testimony of Holy Scripture and the Fathers. Christ and the apostles rendered tribute to the emperor. It is a sin to oppose the power of the king, which is derived immediately from God. Subjects, above all the clergy, should pay him dutiful tribute. The honours which attach to temporal power hark back to the king; those which belong to precedence in the priestly office, to the priest. The king must apply his power with wisdom, his laws are to be in unison with those of God. From God laws derive their authority, including those which royalty has over against the clergy. If one of the clergy neglects his office, he is a traitor to the king who calls him to answer for it. It follows from this that the king has an "evangelical" control. Those in the service of the Church must have regard for the laws of the State. In confirmation of this fundamental principle the archbishops in England make sworn submission to the king and receive their temporalities. The king is to protect his vassals against damage to their possessions; in case the clergy through their misuse of the temporalities cause injury, the king must offer protection. When the king turns over temporalities to the clergy, he places them under his jurisdiction, from which later pronouncements of the popes can not release them. If the clergy relies on papal pronouncements, it must be subjected to obedience to the king.

This book, like those that preceded and followed, had to do with the reform of the Church, in which the temporal arm was to have an influential part. Especially interesting is the teaching which Wycliffe addressed to the king on the protection of his theologians. This did not mean theology in its modern sense, but knowledge of the Bible. Since the law must be in agreement with Scripture, knowledge of theology is necessary to the strengthening of the kingdom; therefore the king has theologians in his entourage to stand at his side as he exercises power. It is their duty to explain Scripture according to the rule of reason and in conformity with the witness of the saints; also to proclaim the law of the king and to protect his welfare and that of his kingdom.

Wycliffe and the Pope

The books and tracts of Wycliffe's last six years include continual attacks upon the papacy and the entire hierarchy of his times. Each year they focus more and more, and at the last pope and Antichrist seem to him practically equivalent concepts. Yet there are passages which are moderate in tone; Lechler identifies three stages in Wycliffe's relations with the papacy. The first step, which carried him to the outbreak of the schism, involves moderate recognition of the papal primacy; the second, which carried him to 1381, is marked by an estrangement from the papacy; and the third shows him in sharp contest. However, Wycliffe reached no valuation of the papacy before the outbreak of the schism different from his later appraisal. If in his last years he identified the papacy with antichristianity, the dispensability of this papacy was strong in his mind before the schism.

Wycliffe's influence was never greater than at the moment when pope and antipope sent their ambassadors to England in order to gain recognition for themselves. In the ambassadors' presence, he delivered an opinion before parliament that showed, in an important ecclesiastical political question (the matter of the right of asylum in Westminster Abbey), a position that was to the liking of the State. How Wycliffe came to be active in the interest of Urban is seen in passages in his latest writings, in which he expressed himself in regard to the papacy in a favorable sense. On the other hand he states that *"it is not necessary to go either to Rome or to Avignon in order to seek a decision from the pope, since the triune God is everywhere. Our pope is Christ."* It seems clear that Wycliffe was an opponent of that papacy which had developed since Constantine. He taught that the Church can continue to exist even though it have no visible leader; but there can be no damage when the Church possesses a leader of the right kind. To distinguish between what the pope should be, if one is necessary, and the pope as he appeared in Wycliffe's day was the purpose of his book on the power of the pope. The Church militant, Wycliffe taught, needs a head—but one whom God gives the Church. The elector [cardinal] can only make someone a pope if the choice relates to one who is elect [of God]. But that is not always the case. It may be that the elector is himself not predestined and chooses one who is in the same case—a veritable Antichrist. One must regard as a true pope one who in teaching and life most nearly follows Jesus Christ and Saint Peter.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Wycliffe distinguished the true from the false papacy. Since all signs indicated that Urban VI was a reforming and consequently a "true" pope, the enthusiasm which Wycliffe manifested for him is easily understood. These views concerning the Church and church government are those which are brought forward in the last books of his Summa, "De simonia, de apostasia, de blasphemia." The battle which over the theses was less significant than the one he waged against the monastic orders when he saw the hopes quenched which had gathered around the "reform pope;" and when he was withdrawn from the scene as an ecclesiastical politician and occupied himself exclusively with the question of the reform of the Church.

Wycliffe's Relation to the English Bible

The Bible ought to be the common possession of all Christians, and needed to be made available for common use in the language of the people. National honour seemed to require this, since members of the nobility possessed the Bible in French. Wycliffe set himself to the task. While it is not possible exactly to define his part in the translation--which was based on the Vulgate--there is no doubt that it was his initiative, and that the success of the project was due to his leadership. From him comes the translation of the New Testament, which was smoother, clearer, and more readable than the rendering of the Old Testament by his friend Nicholas of Hereford. The whole was revised by Wycliffe's younger contemporary John Purvey in 1388. Thus the mass of the people came into possession of the Bible; even as the misguided cry of Wycliffe's opponents stated: "The jewel of the clergy has become the toy of the laity."

In spite of the zeal with which the hierarchy sought to destroy it, there still exist about 150 manuscripts, complete or partial, containing the translation in its revised form. From this one may easily infer how widely diffused it was in the fifteenth century. For this reason the Wycliffeites in England were often designated by their opponents as "Bible men."

Just as Luther's version had great influence upon the German language, so Wycliffe's, by reason of its clarity, beauty, and strength, influenced English.

Wycliffe's Activity as a Preacher

Wycliffe aimed to do away with the existing hierarchy and replace it with the "poor priests" who lived in poverty, were bound by no vows, had received no formal consecration, and preached the Gospel to the people. These itinerant preachers spread the teachings of Wycliffe. Two by two they went, barefoot, wearing long dark-red robes and carrying a staff in the hand, the latter having symbolic reference to their pastoral calling, and passed from place to place preaching the sovereignty of God. The bull of Gregory XI. impressed upon them the name of Lollards, intended as an opprobrious epithet, but it became a name of honour. Even in Wycliffe's time the "Lollards" had reached wide circles in England and preached "God's law, without which no one could be justified."

The Anti-Wycliffe Movement

In the summer of 1381 Wycliffe formulated his doctrine of the Lord's Supper in twelve short sentences, and made it a duty to advocate it everywhere. Then the English hierarchy proceeded against him. The chancellor of the University of Oxford had some of the declarations pronounced heretical. When this fact was announced to Wycliffe, he declared that no one could change his convictions. He then appealed--not to the pope nor to the ecclesiastical authorities of the land, but to the king. He published his great confession upon the subject and also a second writing in English intended for the common people. His pronouncements were no longer limited to the classroom, they spread to the masses. The followers of John Wycliffe, the Lollards, grew greatly in number throughout the land.

"Every second man that you meet," writes a contemporary, *"is a Lollard!"* In the midst of this commotion came the Peasants' Revolt of 1381. Although Wycliffe disapproved of the revolt, he was blamed. Yet his friend and protector John of Gaunt was the most hated by the rebels, and where

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Wycliffe's influence was greatest the uprising found the least support. While in general the aim of the revolt was against the spiritual nobility, this came about because they were nobles, not because they were churchmen. Wycliffe's old enemy, Courtenay, now Archbishop of Canterbury, called (1382) an ecclesiastical assembly of notables at London. During the consultations an earthquake occurred (May 21); the participants were terrified and wished to break up the assembly, but Courtenay declared the earthquake a favourable sign which meant the purification of the earth from erroneous doctrine.

Of the 24 propositions attributed to Wycliffe without mentioning his name, ten were declared heretical and fourteen erroneous. The former had reference to the transformation in the sacrament, the latter to matters of church order and institutions. It was forbidden from that time to hold these opinions or to advance them in sermons or in academic discussions. All persons disregarding this order were to be subject to prosecution. To accomplish this the help of the State was necessary; but the commons rejected the bill. The king, however, had a decree issued which permitted the arrest of those in error. The citadel of the reformatory movement was Oxford, where Wycliffe's most active helpers were; these were laid under the ban and summoned to recant, and Nicholas of Hereford went to Rome to appeal. In similar fashion the poor priests were hindered in their work.

On Nov. 18, 1382, Wycliffe was summoned before a synod at Oxford; he appeared, though apparently broken in body in consequence of a stroke, but nevertheless determined. He still commanded the favour of the court and of parliament, to which he addressed a memorial. He was neither excommunicated then, nor deprived of his position.

Last Days of John Wycliffe

Wycliffe returned to Lutterworth, and sent out tracts against the monks and Urban VI, since the latter, contrary to the hopes of Wycliffe, had not turned out to be a reforming or "true" pope, but had involved in mischievous conflicts. The crusade in Flanders aroused the Reformer's biting scorn, while his sermons became fuller-voiced and dealt with the imperfections of the Church. The literary achievements of Wycliffe's last days, such as the *Triologus*, stand at the peak of the knowledge of his day. His last work, the *Opus evangelicum*, the last part of which he named in characteristic fashion "Of Antichrist," remained uncompleted.

While Wycliffe was in the parish church on Holy Innocents' Day, Dec. 28, 1384, he again suffered a stroke, and was carried out the side-door of his church, in his chair. John Wycliffe died on the last day of the year, three days later. The Council of Constance declared Wycliffe (on May 4, 1415) a stiff-necked heretic and under the ban of the Church. It was decreed that his books be burned and his remains be exhumed. This last did not happen till twelve more years later, when at the command of Pope Martin V they were dug up, burned, and the ashes cast into the river Swift which flows through Lutterworth.

None of Wycliffe's contemporaries left a complete picture of his person, his life, and his activities. The pictures representing him are from a later period. One must be content with certain scattered expressions found in the history of the trial by William Thorpe (1407). It appears that Wycliffe was spare of body, indeed of wasted appearance, and not strong physically. He was of unblemished walk in life, says Thorpe, and was regarded affectionately by people of rank, who often consorted with him, took down his sayings, and clung to him. Thorpe continued, *"I indeed clove to none closer than to him, the wisest and most blessed of all men whom I have ever found. From him one could learn in truth what the Church of Christ is and how it should be ruled and led."* John Hus wished that his soul might be wherever that of Wycliffe was found.

One may not say that Wycliffe was a comfortable opponent to meet. Thomas Netter of Walden highly esteemed the old Carmelite monk John Kynyngham in that he "so bravely offered himself to the biting speech of the heretic and to words that stung as being without the religion of Christ." But this example of Netter is not well chosen, since the tone of Wycliffe toward Kynyngham is that of a junior toward an elder whom one respects, and he handled other opponents in similar fashion. But when he turned upon them his roughest side, as for example in his sermons, polemical writings and tracts, he met the attacks with a tone that could not be styled friendly.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Wycliffe's Doctrines

Wycliffe's first encounter with the official Church of his time was prompted by his zeal in the interests of the State, his first tracts and greater works of ecclesiastical-political content defended the privileges of the State, and from these sources developed a strife out of which the next phases could hardly be determined. One who studies these books in the order of their production with reference to their inner content finds a direct development with a strong reformatory tendency. This was not originally doctrinal; when it later took up matters of dogma, as in the teaching concerning transubstantiation, the purpose was the return to original simplicity in the government of the Church. But it would have been against the diplomatic practice of the time to have sent to the peace congress at Bruges, in which the Curia had an essential part, a participant who had become known at home by heretical teaching.

Wycliffe earned his great repute as a philosopher at an early date. Henry Knighton says that in philosophy, Wycliffe was second to none, and in scholastic discipline incomparable. If this pronouncement seems hard to justify, now that Wycliffe's writings are in print, it must be borne in mind that not all his philosophical works are extant. If Wycliffe was in philosophy the superior of his contemporaries and had no equal in scholastic discipline, he belongs with the series of great scholastic philosophers and theologians in which England in the Middle Ages was so rich--with Alexander of Hales, Roger Bacon, Duns Scotus, Occam and Bradwardine. There was a period in his life when he devoted himself exclusively to scholastic philosophy: "when I was still a logician," he used later to say. The first "heresy" which "he cast forth into the world" rests as much upon philosophical as upon theological grounds.

Wycliffe on Philosophy

Wycliffe's fundamental principle of the pre-existence in thought of all reality involves the most serious obstacle to freedom of the will; the philosopher could assist himself only by the formula that the free will of man was something predetermined of God. He demanded strict dialectical training as the means of distinguishing the true from the false, and asserted that logic (or the syllogism) furthered the knowledge of catholic verities; ignorance of logic was the reason why men misunderstood Scripture, since men overlooked the connection--the distinction between idea and appearance. Wycliffe was not merely conscious of the distinction between theology and philosophy, but his sense of reality led him to pass by scholastic questions. He left aside philosophical discussions which seemed to have no significance for the religious consciousness and those which pertained purely to scholasticism: "we concern ourselves with the verities that are, and leave aside the errors which arise from speculation on matters which are not."

Wycliffe on Scripture

The Bible alone was authoritative and, according to his own conviction and that of his disciples, was fully sufficient for the government of this world (*De sufficientia legis Christi*). Out of it he drew his comprehensive statements in support of his reformatory views--after intense study and many spiritual conflicts. He tells that as a beginner he was desperate to comprehend the passages dealing with the activities of the divine Word, until by the grace of God he was able to gather the right sense of Scripture, which he then understood. But that was not a light task. Without knowledge of the Bible there can be no peace in the life of the Church or of society, and outside of it there is no real and abiding good; it is the one authority for the faith.

These teachings Wycliffe promulgated in his great work on the truth of Scripture, and in other greater and lesser writings. For him the Bible was the fundamental source of Christianity which is binding on all men. From this one can easily see how the next step came about: the furnishing of the Bible to the people in their mother tongue. Wycliffe was called "Doctor evangelicus" by his English and Bohemian followers.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Of all the reformers who preceded Martin Luther, Wycliffe put most emphasis on Scripture: "Even though there were a hundred popes and though every mendicant monk were a cardinal, they would be entitled to confidence only in so far as they accorded with the Bible." Therefore in this early period it was Wycliffe who recognized and formulated the formal principle of the Reformation-- the unique authority of the Bible for the belief and life of the Christian.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

LESSON THREE:

TYNDALE, TRANSLATOR EXTRAORDINAIRE

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
2. THE DESIRE OF MINISTRY IS SERVICE
3. THE MOTIVE FOR MINISTRY IS LOVE
4. THE MEASURE OF MINISTRY IS SACRIFICE
5. THE TEST OF MINISTRY IS SUBMISSION
6. THE REASON FOR MINISTRY IS THE GLORY OF GOD
7. THE TOOLS OF MINISTRY ARE PRAYER & THE WORD OF GOD
8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH
9. THE POWER OF MINISTRY IS THE HOLY SPIRIT
10. THE MODEL FOR MINISTRY IS JESUS CHRIST

English Bible History

William Tyndale



William Tyndale was the Captain of the Army of Reformers, and was their spiritual leader. Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale was a true scholar and a genius, so fluent in eight languages that it was said one would think any one of them to be his native tongue. He is frequently referred to as the “Architect of the English Language”, (even more so than William Shakespeare) as so many of the phrases Tyndale coined are still in our language today.

William Tyndale (1494-1536) Biblical translator and martyr; born most probably at North Nibley (15 miles south-west of Gloucester), England, in 1494; died at Vilvoorden (6 miles north-east of Brussels), Belgium, Oct. 6, 1536. Tyndale was descended from an ancient Northumbrian family, went to school at Oxford, and afterward to Magdalen Hall and Cambridge.

William Tyndale Overview

Tyndale was a theologian and scholar who translated the Bible into an early form of Modern English. He was the first person to take advantage of Gutenberg’s movable-type press for the purpose of printing the scriptures in the English language. Besides translating the Bible, Tyndale also held and published views which were considered heretical, first by the Catholic Church, and later by the Church of England which was established by Henry VIII. His Bible translation also included notes and commentary promoting these views. Tyndale’s translation was banned by the authorities, and Tyndale himself was burned at the stake in 1536, at the instigation of agents of **Henry VIII** and the Anglican Church.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

The Early Years of William Tyndale

Tyndale enrolled at Oxford in 1505, and grew up at the University. He received his Master's Degree in 1515 at the age of twenty-one! He proved to be a gifted linguist. One of Tyndale's associates commented that Tyndale was "so skilled in eight languages – Hebrew, Greek, Latin, Spanish, French, Italian, English, and German, that whichever he speaks, you might think it his native tongue!" This gift undoubtedly aided him in his successful evasion of the authorities during his years of exile from England.

Early Controversy Surrounding Tyndale

Around 1520, William Tyndale became a tutor in the family of Sir John Walsh, at Little Sodbury in Gloucestershire. Having become attached to the doctrines of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his disputes with Roman Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London (about Oct., 1523), where he began to preach, and made many friends among the laity, but none among church leaders.

A clergyman hopelessly entrenched in Roman Catholic dogma once taunted Tyndale with the statement, "*We are better to be without God's laws than the Pope's*". Tyndale was infuriated by such Roman Catholic heresies, and he replied, "*I defy the Pope and all his laws. If God spare my life ere many years, I will cause the boy that drives the plough to know more of the scriptures than you!*"

William Tyndale First Prints The Scripture in English

He was hospitably entertained at the house of Sir Humphrey Monmouth, and also financially aided by him and others in the accomplishment of his purpose to translate the Scriptures into the commonly spoken English of the day. Unable to do so in England, he set out for the continent (about May, 1524), and appears to have visited Hamburg and Wittenberg. The place where he translated the New Testament, is thought to have been Wittenberg, under the aid of [Martin Luther](#). The printing of this English New Testament in quarto was begun at Cologne in the summer of 1525, and completed at Worms, and that there was likewise printed an octavo edition, both before the end of that year. William Tyndale's Biblical translations appeared in the following order: New Testament, 1525-26; Pentateuch, 1530; Jonah, 1531.

His literary activity during that interval was extraordinary. When he left England, his knowledge of Hebrew, if he had any, was of the most rudimentary nature; and yet he mastered that difficult tongue so as to produce from the original an admirable translation of the entire Pentateuch, the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew's Bible of 1537, and of the Book of Jonah, so excellent, indeed, that his work is not only the basis of those portions of the Authorized King James Version of 1611, but constitutes nine-tenths of that translation, and very largely that of the English Revised Version of 1885.

In addition to these he produced the following works. His first original composition, *A Pathway into the Holy Scripture*, is really a reprint, slightly altered, of his *Prologue* to the quarto edition of his New Testament, and had appeared in separate form before 1532; *The Parable of the Wicked Mammon* (1527); and *The Obedience of a Christian Man* (1527-28). These several works drew out in 1529 Sir Thomas More's *Dialogue*, etc. In 1530 appeared Tyndale's *Practyse of Prelates*, and in 1531 his Answer to the *Dialogue*, his *Exposition of the First Epistle of St. John*, and the famous *Prologue* to Jonah; in 1532, *An Exposition upon the V. VI. VII. Chapters of Matthew*; and in 1536, *A Brief Declaration of the Sacraments*, etc., which seems to be a posthumous publication. Joshua-Second Chronicles also was published after his death.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

All these works were written during those mysterious years, in places of concealment so secure and well chosen, that neither the ecclesiastical nor diplomatic emissaries of Wolsey and Henry VIII., charged to track, hunt down, and seize the fugitive, were able to reach them, and they are even yet unknown. Under the idea that the progress of the Reformation in England rendered it safe for him to leave his concealment, he settled at Antwerp in 1534, and combined the work of an evangelist with that of a translator of the Bible.

The Betrayal and Death of William Tyndale

Tyndale was betrayed by a friend, Philips, the agent either of Henry or of English ecclesiastics, or possibly of both. Tyndale was arrested and imprisoned in the castle of Vilvoorden for over 500 days of horrible conditions. He was tried for heresy and treason in a ridiculously unfair trial, and convicted. Tyndale was then strangled and burnt at the stake in the prison yard, Oct. 6, 1536. His last words were, "*Lord, open the king of England's eyes.*" This prayer was answered three years later, in the publication of King Henry VIII's 1539 English "Great Bible".

Tyndale's place in history has not yet been sufficiently recognized as a translator of the Scriptures, as an apostle of liberty, and as a chief promoter of the Reformation in England. In all these respects his influence has been singularly under-valued. The sweeping statement found in almost all histories, that Tyndale translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the originals, with the aid of the Erasmus 1516 Greek-Latin New Testament, and the best available Hebrew texts. The Prolegomena in Mombert's *William Tyndale's Five Books of Moses* show conclusively that Tyndale's Pentateuch is a translation of the Hebrew original.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

LESSON FOUR:

MARTIN LUTHER – THE JUST SHALL LIVE BY FAITH

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
2. THE DESIRE OF MINISTRY IS SERVICE
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10. THE MODEL FOR MINISTRY IS JESUS CHRIST

Martin Luther



Martin Luther had a small head-start on Tyndale, as Luther declared his intolerance for the Roman Church's corruption on Halloween in **1517**, by nailing his 95 Theses of Contention to the Wittenberg Church door. Luther, who would be exiled in the months following the Diet of Worms Council in **1521** that was designed to martyr him, would translate the New Testament into German for the first time from the 1516 Greek-Latin New Testament of Erasmus, and publish it in September of **1522**. Luther also published a **German Pentateuch in 1523**, and another edition of the **German New Testament in 1529**. In the 1530's he would go on to publish the entire Bible in German.

Martin Luther (November 10, 1483 - February 18, 1546) was a Christian theologian and Augustinian monk whose teachings inspired the Protestant Reformation and deeply influenced the doctrines of Protestant and other Christian traditions. Martin Luther was born to Hans and Margaretha Luder on 10 November 1483 in Eisleben, Germany and was baptised the next day on the feast of St. Martin of Tours, after whom he was named. Luther's call to the Church to return to the teachings of the Bible resulted in the formation of new traditions within Christianity and the Counter-Reformation in the Roman Catholic Church, culminating at the Council of Trent.

His translation of the Bible also helped to develop a standard version of the German language and added several principles to the art of translation. Luther's hymns sparked the development of congregational singing in Christianity. His marriage, on June 13, 1525, to Katharina von Bora, a former nun, began the tradition of clerical marriage within several Christian traditions.

Martin Luther's early life

Martin Luther's father owned a copper mine in nearby Mansfeld. Having risen from the peasantry, his father was determined to see his son ascend to civil service and bring further honor to the family. To

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

that end, Hans sent young Martin to schools in Mansfeld, Magdeburg and Eisenach. At the age of seventeen in 1501 he entered the University of Erfurt. The young student received his Bachelor's degree after just one year in 1502! Three years later, in 1505, he received a Master's degree. According to his father's wishes, Martin enrolled in the law school of that university. All that changed during a thunderstorm in the summer of 1505. A lightening bolt struck near to him as he was returning to school. Terrified, he cried out, "Help, St. Anne! I'll become a monk!" Spared of his life, but regretting his words, Luther kept his bargain, dropped out of law school and entered the monastery there.

Luther's struggle to find peace with God

Young Brother Martin fully dedicated himself to monastic life, the effort to do good works to please God and to serve others through prayer for their souls. Yet peace with God escaped him. He devoted himself to fasts, flagellations, long hours in prayer and pilgrimages, and constant confession. The more he tried to do for God, it seemed, the more aware he became of his sinfulness.

Johann von Staupitz, Luther's superior, concluded the young man needed more work to distract him from pondering himself. He ordered the monk to pursue an academic career. In 1507 Luther was ordained to the priesthood. In 1508 he began teaching theology at the University of Wittenberg. Luther earned his Bachelor's degree in Biblical Studies on 9 March 1508 and a Bachelor's degree in the Sentences by Peter Lombard, (the main textbook of theology in the Middle Ages) in 1509. On 19 October 1512, the University of Wittenberg conferred upon Martin Luther the degree of Doctor of Theology.

Martin Luther's Evangelical Discovery

The demands of study for academic degrees and preparation for delivering lectures drove Martin Luther to study the Scriptures in depth. Luther immersed himself in the teachings of the Scripture and the early church. Slowly, terms like *penance* and *righteousness* took on new meaning. The controversy that broke loose with the publication of his 95 Theses placed even more pressure on the reformer to study the Bible. This study convinced him that the Church had lost sight of several central truths. To Luther, the most important of these was the doctrine that brought him peace with God.

With joy, Luther now believed and taught that salvation is a gift of God's grace, received by faith and trust in God's promise to forgive sins for the sake of Christ's death on the cross. This, he believed was God's work from beginning to end.

Luther's 95 Theses

On Halloween of 1517, Luther changed the course of human history when he nailed his 95 Theses to the church door at Wittenberg, accusing the Roman Catholic church of heresy upon heresy. Many people cite this act as the primary starting point of the Protestant Reformation... though to be sure, [John Wycliffe](#), [John Hus](#), [Thomas Linacre](#), [John Colet](#), and others had already put the life's work and even their lives on the line for same cause of truth, constructing the foundation of Reform upon which Luther now built. Luther's action was in great part a response to the selling of indulgences by Johann Tetzel, a Dominican priest. Luther's charges also directly challenged the position of the clergy in regard to individual salvation. Before long, Luther's 95 Theses of Contention had been copied and published all over Europe.

Here I Stand

Luther's Protestant views were condemned as heretical by Pope Leo X in the bull Exsurge Domine in 1520. Consequently Luther was summoned to either renounce or reaffirm them at the Diet of Worms on 17 April 1521. When he appeared before the assembly, Johann von Eck, by then assistant to the Archbishop of Trier, acted as spokesman for Emperor Charles the Fifth. He presented Luther with a table filled with copies of his writings. Eck asked Luther if he still believed what these works taught. He

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

requested time to think about his answer. Granted an extension, Luther prayed, consulted with friends and mediators and presented himself before the Diet the next day.

When the counselor put the same question to Luther the next day, the reformer apologized for the harsh tone of many of his writings, but said that he could not reject the majority of them or the teachings in them. Luther respectfully but boldly stated, *"Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand. I can do no other. God help me. Amen."*

On May 25, the Emperor issued his Edict of Worms, declaring Martin Luther an outlaw.

Luther in Exile at the Wartburg Castle

Luther had powerful friends among the princes of Germany, one of whom was his own prince, Frederick the Wise, Elector of Saxony. The prince arranged for Luther to be seized on his way from the Diet by a company of masked horsemen, who carried him to the castle of the Wartburg, where he was kept about a year. He grew a wide flaring beard; took on the garb of a knight and assumed the pseudonym Jörg. During this period of forced sojourn in the world, Luther was still hard at work upon his celebrated translation of the Bible, though he couldn't rely on the isolation of a monastery. During his translation, Luther would make forays into the nearby towns and markets to listen to people speak, so that he could put his translation of the Bible into the language of the people.

Although his stay at the Wartburg kept Luther hidden from public view, Luther often received letters from his friends and allies, asking for his views and advice. For example, Luther's closest friend, Philipp Melancthon, wrote to him and asked how to answer the charge that the reformers neglected pilgrimages, fasts and other traditional forms of piety. Luther's replied: *"If you are a preacher of mercy, do not preach an imaginary but the true mercy. If the mercy is true, you must therefore bear the true, not an imaginary sin. God does not save those who are only imaginary sinners. Be a sinner, and let your sins be strong, but let your trust in Christ be stronger, and rejoice in Christ who is the victor over sin, death, and the world. We will commit sins while we are here, for this life is not a place where justice resides. We, however, says Peter (2. Peter 3:13) are looking forward to a new heaven and a new earth where justice will reign."* [Letter 99.13, To Philipp Melancthon, 1 August 1521.]

Martin Luther's German Bible

Martin Luther was the first person to translate and publish the Bible in the commonly-spoken dialect of the German people. He used the recent 1516 critical Greek edition of **Erasmus**, a text which was later called *textus receptus*. The Luther German New Testament translation was first published in September of 1522. The translation of the Old Testament followed, yielding an entire German language Bible in 1534.

Luther is also known to have befriended **William Tyndale**, and given him safe haven and assistance in using the same 1516 Erasmus Greek-Latin Parallel New Testament that had been the source text for his German New Testament of 1522, as the trustworthy source text for Tyndale's English New Testament of 1525-26.

Luther's Writings

The number of books attributed to Martin Luther is quite impressive. However, some Luther scholars contend that many of the works were at least drafted by some of his good friends like Philipp Melancthon. Luther's books explain the settings of the epistles and show the conformity of the books of the Bible to each other. Of special note would be his writings about the Epistle to the Galatians in which he compares himself to the Apostle Paul in his defense of the Gospel. Luther also wrote about church administration and wrote much about the Christian home.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Luther's work contains a number of statements that modern readers would consider rather crude. For example, Luther was known to advise people that they should literally "*Tell the Devil he may kiss my ass.*" It should be remembered that Luther received many communications from throughout Europe from people who could write anonymously, that is, without the specter of mass media making their communications known. No public figure today could write in the manner of the correspondences Luther received or in the way Luther responded to them. Luther was certainly a theologian of the middle-ages. He was an earthy man who enjoyed his beer, and was bold and often totally without tact in the blunt truth he vehemently preached. While this offended many, it endeared him all the more to others.

He was open with his frustrations and emotions, as well. Once, when asked if he truly loved God, Luther replied "*Love God? Sometimes I hate Him!*" Luther was also frustrated by the works-emphasis of the book of James, calling it "the Epistle of Straw, and questioning its canonicity. Also irritated with the complex symbolism of the Book of Revelation, he once said that it too, was not canon, and that it should be thrown into the river! He later retracted these statements, of course. Luther was a man who was easily misquoted or taken out of context. While a brilliant theologian, and a bold reformer, he would not have made a good politician. But then, he never aspired to any career in politics.

Martin Luther and Judaism

Luther initially preached tolerance towards the Jewish people, convinced that the reason they had never converted to Christianity was that they were discriminated against, or had never heard the Gospel of Christ. However, after his overtures to Jews failed to convince Jewish people to adopt Christianity, he began preaching that the Jews were set in evil, anti-Christian ways, and needed to be expelled from German politics. In his *On the Jews and Their Lies*, he repeatedly quotes the words of Jesus in Matthew 12:34, where Jesus called them "a brood of vipers and children of the devil"

Luther was zealous toward the Gospel, and he wanted to protect the people of his homeland from the Jews who he believed would be harmful influences since they did not recognize Jesus as their Saviour. In Luther's time, parents had a right and a duty to direct their children's marriage choices in respect to matters of faith. Likewise, Luther felt a duty to direct his German people to cling to the Jesus the Jews did not accept. It should be noted that church law was superior to civil law in Luther's day and that law said the penalty of blasphemy was death. When Luther called for the deaths of certain Jews, he was merely asking that the laws that were applied to all other Germans also be applied to the Jews. The Jews were exempt from the church laws that Christians were bound by, most notably the law against charging interest.

Martin Luther's Death

Martin Luther escaped martyrdom, and died of natural causes. His last written words were, "*Know that no one can have indulged in the Holy Writers sufficiently, unless he has governed churches for a hundred years with the prophets, such as Elijah and Elisha, John the Baptist, Christ and the apostles... We are beggars: this is true.*"

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

LESSON FIVE:

JOHN NEWTON: THE TRANSFORMATION, SLAVE TRADER TO HYMN WRITER¹

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
2. THE DESIRE OF MINISTRY IS SERVICE
3. THE MOTIVE FOR MINISTRY IS LOVE
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5. THE TEST OF MINISTRY IS SUBMISSION
6. THE REASON FOR MINISTRY IS THE GLORY OF GOD
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8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH
9. THE POWER OF MINISTRY IS THE HOLY SPIRIT
10. THE MODEL FOR MINISTRY IS JESUS CHRIST

John Newton - (1725-1807), Evangelical divine and hymn writer

Newton was born in London July 24, 1725, the son of a commander of a merchant ship which sailed the Mediterranean. When John was eleven, he went to sea with his father and made six voyages with him before the elder Newton retired. In 1744 John was impressed into service on a man-of-war, the H. M. S. Harwich. Finding conditions on board intolerable, he deserted but was soon recaptured and publicly flogged and demoted from midshipman to common seaman.

Finally at his own request he was exchanged into service on a slave ship, which took him to the coast of Sierra Leone. He then became the servant of a slave trader and was brutally abused. Early in 1748 he was rescued by a sea captain who had known John's father. John Newton ultimately became captain of his own ship, one which plied the slave trade.

Although he had had some early religious instruction from his mother, who had died when he was a child, he had long since given up any religious convictions. However, on a homeward voyage, while he was attempting to steer the ship through a violent storm, he experienced what he was to refer to later as his "great deliverance." He recorded in his journal that when all seemed lost and the ship would surely sink, he exclaimed, "Lord, have mercy upon us." Later in his cabin he reflected on what he had said and began to believe that God had addressed him through the storm and that grace had begun to work for him.

For the rest of his life he observed the anniversary of May 10, 1748 as the day of his conversion, a day of humiliation in which he subjected his will to a higher power. "Thro' many dangers, toils and snares, I have already come; 'tis grace has bro't me safe thus far, and grace will lead me home." He continued in the slave trade for a time after his conversion; however, he saw to it that the slaves under his care were treated humanely.

¹ The Man & the Story behind "Amazing Grace" by Peter Rahme, ISBN 978-0-9803391-0-9

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

In 1750 he married Mary Catlett, with whom he had been in love for many years. By 1755, after a serious illness, he had given up seafaring forever. During his days as a sailor he had begun to educate himself, teaching himself Latin, among other subjects. From 1755 to 1760 Newton was surveyor of tides at Liverpool, where he came to know George Whitefield, deacon in the Church of England, evangelistic preacher, and leader of the Calvinistic Methodist Church. Newton became Whitefield's enthusiastic disciple. During this period Newton also met and came to admire John Wesley, founder of Methodism. Newton's self-education continued, and he learned Greek and Hebrew.

He decided to become a minister and applied to the Archbishop of York for ordination. The Archbishop refused his request, but Newton persisted in his goal, and he was subsequently ordained by the Bishop of Lincoln and accepted the curacy of Olney, Buckinghamshire. Newton's church became so crowded during services that it had to be enlarged. He preached not only in Olney but in other parts of the country. In 1767 the poet William Cowper settled at Olney, and he and Newton became friends.

Cowper helped Newton with his religious services and on his tours to other places. They held not only a regular weekly church service but also began a series of weekly prayer meetings, for which their goal was to write a new hymn for each one. They collaborated on several editions of *Olney Hymns*, which achieved lasting popularity. The first edition, published in 1779, contained 68 pieces by Cowper and 280 by Newton.

Among Newton's contributions which are still loved and sung today are "How Sweet the Name of Jesus Sounds" and "Glorious Things of Thee Are Spoken," as well as "Amazing Grace." Composed probably between 1760 and 1770 in Olney, "Amazing Grace" was possibly one of the hymns written for a weekly service. The origin of the melody is unknown. Most hymnals attribute it to an early American folk melody. The Bill Moyers special on "Amazing Grace" speculated that it may have originated as the tune of a song the slaves sang.

Newton was not only a prolific hymn writer but also kept extensive journals and wrote many letters. Historians accredit his journals and letters for much of what is known today about the eighteenth century slave trade. In *Cardiphonia, or the Utterance of the Heart*, a series of devotional letters, he aligned himself with the Evangelical revival, reflecting the sentiments of his friend John Wesley and Methodism.

In 1780 Newton left Olney to become rector of St. Mary Woolnoth, St. Mary Woolchurch, in London. There he drew large congregations and influenced many, among them William Wilberforce, who would one day become a leader in the campaign for the abolition of slavery. Newton continued to preach until the last year of life, although he was blind by that time. He died in London December 21, 1807. Infidel and libertine turned minister in the Church of England, he was secure in his faith that amazing grace would lead him home.

In 1787, John Newton prayed for Rev. Johnson, before He embarked from England to the colony of New South Wales, as the chaplain of the colonies. The prayer he prayed is below:

It was said by John Newton (the composer of the famous hymn Amazing Grace) about Richard Johnson: **"The seed you sow in the Settlement may be sown for future generations and be transplanted in time far and near. I please myself with the hope that Port Jackson may be the spot from whence the Gospel light may hereafter spread in all directions".**

This hope outlined above is what actually happened. The Gospel of Jesus Christ went out from Sydney Cove to New Zealand, New Guinea, to the South Sea Islands and to most parts of Asia and Africa within the next 100 years.²

² Extract from the book: The Coastal Pioneers by Rev. Dr Jeffrey Camm

LESSON SIX:

RICHARD JOHNSON: THE FIRST CHAPLAIN TO THE COLONY OF NEW SOUTH WALES³

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
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10. THE MODEL FOR MINISTRY IS JESUS CHRIST

Reverend Richard Johnson (1753-1827)



Reverend Richard Johnson, 1787, by G. Terry Engraving
P1/Johnson, Rev. Richard

The Reverend Richard Johnson was appointed the first Church of England chaplain to the colony of New South Wales in 1787. He held this appointment until 1800 when he returned to England with his family and Governor John Hunter on HMS *Buffalo*.

Johnson owed his appointment to friends within the London Eclectic Society: a group of evangelical clergy and laymen interested in mission and prison reform. William Wilberforce, John Newton and John and Henry Thornton were among its leaders.

On 3 February, 1788 he conducted the first divine service in Sydney 'under some trees' or 'a great tree' and preached from the text ***'What shall I render unto the Lord for all His benefits toward me'*** (Psalm 116:12).

For six years, Johnson carried out all the clerical duties in the colony, conducting services out in the open or in storehouses in Sydney and Parramatta and presided over all the baptisms, marriages and burials in the colony. He worked with dedication amongst the convict population, along with ministering to condemned men at executions. He supported Governor Phillip's policy of befriending the Indigenous population in Sydney by having Abaroo, an Indigenous girl live with his family.

In November 1788, Richard Johnson wrote to Henry Fricker of Portsmouth, England, a friend of the Johnson family. Henry Fricker was one of a group of Portsmouth and Lymington friends of the Reverend Johnson, and

³ <http://www.cammbooks.com.au/books/the-coastal-pioneers.pdf> (page 31)

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

acted as a channel for English news once Johnson and his wife Mary had left on the First Fleet convict transport *Golden Grove* in 1787.

Amongst personal news, Johnson describes the arrangements for religious observances at Rose Hill, the Governor's reluctance to build a church and the irreligious lives of the convicts. The letter is from a series of correspondence from Richard Johnson to Henry Fricker between May 30, 1787 to August 10, 1797.

The letters were presented to the Mitchell Library in 1917.

TRANSCRIPT: REVEREND RICHARD JOHNSON - LETTER TO HENRY FRICKER, 9 APRIL 1790

Sydney Cove, Port Jackson,
In the Country of Cumberland,
New South Wales, Novr. 15th, 1788.

My dear Friends,

Am happy that another opportunity offers of writing to you to inform you of our health & welfare. Have already given you at least two Letters since our arrival at Port Jackson, & hope that before I write again, shall be favoured with a long letter from you among the rest of my dear friends in England. I most sincerely & anxiously wish & desire to hear from you, to hear how you do, how you go on, how my dear Hausty & Miles do - what success in fishing [indecipherable].

'Tis now near Ten Months since we first arrived at this part of the world. I travel much about home; wish much Labour & no small cost we have got our little Cabbage tree Cottage - no small curiosity it is, I assure you, & could it be placed on Bonfire Corner but one day, I dare say it would have as many spectators & admirers as ever had Lunard's Balloon.

Am happy, however, that it in some measure answers our purpose, though now and then in excessive Rains, we are all in a swim within doors. — My little Garden also begins to flourish & supplies us daily with either one kind of vegetable or other. As to the Country in general, I confess I have no very great opinion of nor expectation from it. The greatest part of it is poor & barren & rocky & requires a great deal of labour to clear it of trees, roots, &c, & to cultivate it, & after all, the corn that has been sown hitherto looks very poor & unpromising. I think I can say none have given it a fairer trial than myself. Have been at work in my little farm for a day together, burning wood, digging, sowing, &c, but do not expect to reap anything nearly adequate to my labour. Others seem to be in the same predicament & all almost, at least with but few exceptions, are heartily sick of the expedition, & wish themselves back safe in old England. I hope I have said enough to dissuade you from ever emigrating to this part of the world. You will act more wisely to stay at Bonfire Corner & (one thing excepted) I should be most heartily glad again to see you on that side of Southern & Atlantic Seas - and what without? Why the pity and concern I feel for these poor people with whom I am here connected. Happy would I be were I to live upon Bread & water and to suffer the most severe hardship, did I but see some of those poor souls begin to think about their latter end. Am sorry to see so little good yet done amongst them. They neither see nor will be persuaded to seek the Lord of Mercy and Compassion of God. They prefer their Lust before their Souls, yea, most of them will sell their souls for a Glass of Grogg, so blind, so foolish, so hardened are they.

The Colony begins already to be a good deal dispersed. About seventy or eighty are gone to settle in New Norfolk. This took place soon after our arrival. Ships have been backward & forward, & the last particularly brings us a flattering promising account of that island as to wood, garden stuff, &c. Others have been lately sent to the top of this harbour to cultivate the ground. Understand that I am sometimes to go thither to perform Divine Services. The distance is 12 or 14 miles by water, which will make it very inconvenient & unpleasant. Mrs. J. was delivered on the 10th [indecipherable] of a man child, but my Babe was still born & my dear Partner, for some time, was in the utmost danger. Through Mercy, however, she was at length safely delivered & continues to recover though but very slowly.

I am yet obliged to be a field Preacher. No Church is yet begun of, & I am afraid scarcely thought of. Other things seem to be of greater Notice & Concern & most would rather see a Tavern, a Play House, a Brothel - anything sooner than a place for public worship.

Please to present our most cordial respects to Mr. Hausey & family, & tell his little girl that Miss Puss has lately behaved so ill & made such bad work in my garden that I was obliged to have a Court Martial upon her; that after frequent threatenings I was at length resolved she should be transported & accordingly have shipped her off to New Norfolk. Give our respects likewise to Miss Wickenden, and tell her that Mr. Tom Puss is come to high preferment - tired of such poor fare as I could give him, he took himself off to the public stores, where he feeds upon the richest dainties of the country. Our united love and [Chri]stian respects to all other inquiring friends.

Accept the same Yourselves from

Your sincere friends, &c., Richard & Mrs Johnson

Our particular respects to Dr Milly and family.

Mr. Henry Fricker,

Bonfire Corner, Portsmouth Common, Hants

LESSON SEVEN:

SAMUEL MARSDEN: THE SECOND CHAPLAIN TO NSW, THE WOOL FARMER AND EDUCATOR⁴

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

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10. THE MODEL FOR MINISTRY IS JESUS CHRIST

Samuel Marsden

For the inaugural Bishop of Bathurst, see [Samuel Edward Marsden](#).

Samuel Marsden	
	
Born: July 28, 1764 in Farsley , Yorkshire	Died: May 12, 1838 in Windsor, New South Wales
Church	Church of England
Education	Magdalene College, Cambridge
Ordained	May 1793

⁴ <http://www.cammbooks.com.au/books/the-coastal-pioneers.pdf> (page 31)

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

The Reverend **Samuel Marsden** (25 June 1765 – 12 May 1838) was a prominent member of the [Church Missionary Society](#), who introduced Christianity to [New Zealand](#). He was a prominent figure in early [New South Wales](#) history, not only for his ecclesiastical offices, but also for his employment of convicts for farming and his role as a judge, both of which have attracted contemporary criticism.

Early life

Marsden was born in [Farsley](#), near [Pudsey](#), [Yorkshire](#), the son of a Wesleyan blacksmith turned farmer. After attending the village school, he spent some years assisting his father on the farm. In his early twenties, he won a scholarship from the Elland Clerical Society to train as an Anglican priest. After two years at free grammar school he attended [Magdalene College, Cambridge](#),^[1] where he was associated with the reformist [William Wilberforce](#). While still studying, Marsden was offered the position of second chaplain to Rev. Richard Johnson's ministry to the British colony of New South Wales, on 1 January 1793. He married Elizabeth Fristan on 21 April 1793 and the following month was ordained by the Bishop of Exeter, (having abandoned his degree). He travelled by convict ship to Australia, his eldest child Anne being born en route. Shortly after arrival in 1794 set up house in Parramatta, 15 miles outside the main Port Jackson settlement.

In Australia: Protestant
Missions to the Pacific Islands

Background Christianity Protestantism Missions timeline
Missionaries South Pacific Hawaii
Missionary agencies London Missionary Society American Board Church Missionary Society Baptist Missionary Society
This box: view • talk • edit
 Christianity portal

In 1800 he succeeded Johnson, and remained the senior Anglican minister in New South Wales until his death. Marsden was given grants of land by the colonial government, and bought more of his own, which were worked, as was customary in Australia in the period, with convict labour. By 1807 he owned 3000 acres. Successful farming ventures provided him with a secure

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

financial base, although attracting criticism for his becoming over involved in non-church affairs. He was appointed to the Bench of Magistrates at [Parramatta](#), a role which attracted criticism within his own life. History has remembered Marsden as the "Flogging Parson" because, even by the standards of his day, he inflicted severe punishments. This view is disputed in some circles as part of an anti-clerical writing of history, in turn attributed to a dislike of [Roman Catholics](#) and the Irish.

Joseph Holt, an Irish priest and activist, left an account of a flogging ordered by Marsden:^[2] The unfortunate man had his arms extended round a tree, his two wrists tied with cords, and his breast pressed closely to the tree, so that flinching from the blow was out of the question, for it was impossible for him to stir. Father Harold was ordered to put his hand against the tree by the hands of the prisoner, and two men were appointed to flog, namely, Richard Rice, a left-handed man, and John Johnson, the hangman from Sydney, who was right-handed. They stood on each side of Fitzgerald; and I never saw two threshers in a barn move their flails with more regularity than these two man-killers did, unmoved by pity, and rather enjoying their horrid employment than otherwise. The very first blows made the blood spout out from Fitzgerald's shoulders; and I felt so disgusted and horrified, that I turned my face away from the cruel sight. I have witnessed many horrible scenes; but this was the most appalling sight I had ever seen. The day was windy, and I protest, that although I was at least fifteen yards to leeward, from the sufferers, the blood, skin, and flesh blew in my face as the executioners shook it off from their cats. Fitzgerald received his whole three hundred lashes, during which Doctor Mason used to go up to him occasionally to feel his pulse, it being contrary to law to flog a man beyond fifty lashes without having a doctor present. I never shall forget this humane doctor, as he smiled and said, "Go on; this man will tire you both before he fails !" During the time Fitzgerald was receiving the punishment he never uttered a groan; the only words he said were, "Flog me fair; do not strike me on the neck !" When it was over, two constables took him by the arms to help him into the cart. He said to them, "Let my arms go," and struck each of them in the pit of the stomach with his elbows, and knocked them both down; he then stepped into the cart unassisted as if he had not received a blow. The doctor remarked, "That man has strength enough to bear two hundred more."

The next prisoner who was tied up was Paddy Galvin, a young lad about twenty years of age; he was also sentenced to receive three hundred lashes. The first hundred were given on his shoulders, and he was cut to the bone between the shoulder-blades, which were both bare. The doctor then directed the next hundred to be inflicted lower down, which reduced his flesh to such a jelly that the doctor ordered him to have the remaining hundred on the calves of his legs. During the whole time Galvin never even whimpered or flinched, if, indeed, it had been possible for him to have done so. He was asked, "where the pikes were hid ?" Galvin answered, that he did not know, and that if he did he would not tell. "You may hang me," said he, "if you like; but shall have no music out of my mouth to others dance upon nothing." He was put in the cart and sent to the hospital. According to Holt, two days later Marsden sent orders to the hospital that "Gavin is to be sent immediately to work at the cyane pepper mill."

In 1822 Marsden along with several other magistrates at Parramatta, was dismissed for exceeding his jurisdiction. Early in 1804, Marsden christened the one year old George Lilly in Sydney's St. John's Parramatta church. Lilly later became the noted pioneer of Melbourne, Portland and Auckland. In 1809, **he was the first to ship wool to England from Australia**, and is believed to have introduced sheep to [New Zealand](#) where he has a gentler reputation.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

The Anglican Mission to New Zealand

Marsden was a member of the [Church Missionary Society](#) and its New South Wales agent. [New Zealand](#) had been discovered by Europeans for the first time in the 1640s but by the early 19th century, there had still been little contact between [Māori](#) and European, except through whalers and sealers. A small "outlaw" community of Europeans had formed in the [Bay of Islands](#) and Marsden was concerned they were corrupting the Māori, and became determined to found a mission station in New Zealand.

Marsden lobbied the Church Missionary Society successfully to send a mission to [New Zealand](#). Lay missionaries John King, William Hall and [Thomas Kendall](#) were chosen in 1809, but it was not until 14 March 1814 that Marsden took his schooner, the "Active" (Captained by Thomas Hansen), on an exploratory journey to the [Bay of Islands](#) with Kendall and Hall, during which time he claimed to have conducted the first Christian service on New Zealand soil. He met Māori [Rangatira](#), or chiefs from the [iwi](#) or tribe [Ngāpuhi](#), who controlled the region around the Bay of Islands, including the chief of the Ngāpuhi, [Ruātara](#), and a junior war leader, [Hongi Hika](#), who had helped pioneer the introduction of the musket to Māori warfare in the previous decade. Hongi Hika returned with them to Australia on 22 August.

At the end of the year Kendall, Hall and King returned to start a mission to the Ngāpuhi under Ruātara's (and, later, Hongi Hika's) protection in the bay of Islands. Hongi Hika returned with them, bringing a large number of firearms from Australia for his warriors.

A mission station was founded with a base at [Rangihoua Bay](#), later moved to [Kerikeri](#), (where the [mission house](#) and [stone store](#) can still be seen), and ultimately a model farming village at [Te Waimate](#). The mission would struggle on for a decade before attracting converts, in competition with Wesleyan and Catholic missions. Thomas Kendall abandoned his wife for the daughter of a Māori [tohunga](#) or priest, also flirted with Māori religion as well as funding the mission in part through helping to arm Hongi Hika's Ngāpuhi. For refusing to stop trading arms, Kendall was dismissed by the Church Missionary Society in 1822. Marsden, who knew of Kendall's affair, returned to New Zealand in August 1823 to sack him in person. Marsden later went to some trouble talking to all Australian printers to prevent Kendall from publishing a Māori grammar book, apparently largely out of spite.

At Kendall's instigation, Hongi Hika visited England, met [King George IV](#) and armed with the sometimes reluctant assistance of CMS missionaries, rampaged across a large area of the North Island during the [Musket Wars](#).

Despite this, Marsden is generally remembered favourably in New Zealand, which he visited seven times. The Anglican school, [Samuel Marsden Collegiate School](#) in [Karori](#), [Wellington](#) and also (more recently) in Whitby, Porirua was named after Marsden. A house at Corran School for Girls (Marsden) is also named after him.

In 1819 Samuel Marsden introduced [winegrowing](#) to New Zealand with the planting of over 100 different varieties of vine in Kerikeri, Northland.

"New Zealand promises to be very favourable to the vine as far as I can judge at present of the nature of the soil and climate"

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

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he wrote. Nearly two hundred years later, the [New Zealand wine](#) industry is at an all-time high, and is especially praised for its Sauvignon Blanc and Pinot Noir.

The first New Zealand biography of Marsden's efforts, 'Samuel Marsden: Altar Ego' appeared in September 2008. It takes a much less benign view of Marsden's 'missionary' efforts and offers insights into how and why he became regarded as a double apostle in New Zealand. Altar Ego details Marsden's role in gunrunning and his ongoing negligence that caused the first missionaries to resort to it in an effort to gain food for their families. It also suggests that Marsden, whilst not clinically insane, may have suffered from a fatal and incurable psychological impairment.

Later life

Marsden died at [Windsor](#), New South Wales, and is buried beside his old church at Parramatta.

In fiction and popular culture

A portrait of Marsden based on [Robert Hughes' *The Fatal Shore*](#) appears in [Patrick O'Brian's](#) book [The Nutmeg of Consolation](#).

Reggae band [1814](#) took their name from the year that Marsden held the first sermon in the [Bay of Islands](#).^[3]

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Notes

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2. [^](#) Joseph Holt, Thomas Crofton Croker (ed.), *Memoirs of Joseph Holt: General of the Irish Rebels, in 1798* (London: H. Colburn, 1838), vol II, at pp. 119-122.^[1]
3. [^](#) [1814 - Reggae runnings in Aotearoa, New Zealand](#) niceup.org.nz



Samuel Marsden: Bearer of Good Tidings in New Zealand

from *Giants of the Missionary Trial* by Eugene Myers Harrison

In December, 1814, the *Active* dropped anchor at Whangaroa, near the Bay of Islands, New Zealand. Would the missionary dare to land among the thousands of savages who lined the shore?

At this very place some time earlier an English ship, the *Boyd*, had anchored. Swarms of fierce natives in war canoes had come out and captured it; and, of the crew of seventy people, two women and a boy were sold into slavery while the other sixty-seven were killed and eaten in horrible cannibal orgies. The missionary knew all about this dreadful incident and realized that, if he landed, his life would be in extreme jeopardy. Nevertheless, he did land. He talked with some of the chiefs and mingled among the swarthy natives. Moreover, he spent the night on shore, sleeping in the open among the warriors whose innumerable spears were stuck upright in the ground.

Who was this man with the dauntless heart, and what was the secret of his gallant spirit? He was Samuel Marsden, and the secret of his mountainous courage is to be found in a mountainous text -- Luke 2:10. "I was under no apprehension of fear," he says. "We prepared to go ashore to publish for the first time in New Zealand the glad tidings of the gospel."

"Fear not," says the text.

"I was under no apprehension of fear," says Marsden.

"I bring you good tidings," says the text.

"We prepared to publish good tidings," says Marsden.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Like the angel in Luke 2:10, Samuel Marsden was the messenger of a mighty declaration, the bearer of good tidings of incomparable import, the herald of good news from heaven to earth.

I. He Was the Bearer of Good Tidings to All People

Samuel Marsden was born at Farsley, Yorkshire, England [other sources give place of birth as Horsforth, near Leeds, Yorkshire, England], July 28, 1764, of pious parents who were attached to the Wesleyan Methodist denomination. After a grammar school education, Samuel joined his uncle, a tradesman at Horsforth. But he was not satisfied to follow a business career; he had discovered the sublimities of redeeming grace, and he was yearning to devote his life to the Christian ministry, that he might make known to others the "good tidings" so precious to his own soul.

He became a student at St. John's College, Cambridge, where he came under the influence of Charles Simeon, seraphic preacher of an impassioned evangelicalism and of missionary outreach. Though bitterly assailed, Simeon's fervent preaching and conversation circles at Cambridge exerted an enormous influence upon successive generations of students, and, through their lives, issued in a stream of evangelical doctrine and devotion that reached the very ends of the earth. One of the students thus influenced, at a later date, was the sainted Henry Martyn who, upon reaching India, fell on his knees in a deserted temple and prayed, "Now, my Lord, let me burn out for Thee!"

Under the influence of Charles Simeon's life and ministry, Samuel Marsden came to a profound conviction of the need of all mankind for the saving gospel and the responsibility of all Christians to "speed away with the message of light to the lands that are lying in darkness and night." When, therefore, he was offered a chaplaincy in what was then designated "His Majesty's Territory of New South Wales," he accepted, convinced that the appointment would enable him to herald in distant dark regions the "good tidings" which as his great text expressly declares, "shall be to all people."

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

II. He Was the Bearer of Good Tidings of Salvation

Marsden was ordained early in the year 1793 and proceeded to Hull, where he was to take passage in a convict transport, the only conveyance then available for the far distant colony. "Young as he was," says Dr. Mason Good, "he was remarkable for firmness of principle and intrepidity of spirit, a strong judgment, and, above all, a mind stored with knowledge and deeply impressed with religious truth, which promised the happiest results." On April 21, of that year he was married to Miss Elizabeth Tristan, who proved to be a very devoted wife and a companion singularly qualified to share his aspirations and to inspire his highest endeavours.

Marsden was aware that the "good tidings" of which he was a herald had salvation as their object. The angelic voice specifically delineated the content of the "good tidings" by declaring: "Unto you is born a Saviour." This evangelical and evangelistic note was vibrant alike in the announcement of the angelic visitor and in the proclamations that fell from the fervent lips of Samuel Marsden. This is forcibly and beautifully illustrated by an incident that took place on the Isle of Wight. At that time England and France were at war, and Marsden's ship was waiting at Portsmouth for the arrival of the fleet with which it was to sail to New South Wales. During this period of waiting Marsden preached a sermon in the parish church at Brading on the Isle of Wight. To discover the far reaching consequences of that sermon, under the operation of the Holy Spirit, it will be instructive to witness a touching incident that took place five years later.

In the year 1798, Legh Richmond, the recently arrived minister on the Isle of Wight, was called to the bedside of a young woman who had not long to live. Her name was Elizabeth Wallbridge, though she came to be known as "the dairyman's daughter," and the rare loveliness of her Christian piety was a source of wonder to all the islanders. The members of the family were assembled in the room when the minister arrived.

"Oh, sir," said the dairyman's daughter as she looked up at the minister, "I have such a wonderful Saviour. I am in His hands, and I do believe that He will never leave nor forsake me. In this hope I live and in it I wish to die."

"Sir," sobbed the girl's mother, "we were sinful and miserable until dear Betsy, this dear girl, brought Christ Jesus home to her poor father and mother and sister."

"No, dearest mother," said the girl, "say rather, Christ Jesus brought your poor daughter home to tell you what He had already done for her soul and could do for your soul." Then turning to the minister she inquired, "Would you like to know, sir, how this remarkable change in our lives came about?" She began,

About five years ago Mr. Samuel Marsden, who was about to embark for New South Wales as a chaplain and missionary, was announced to preach at Brading. Out of curiosity and a desire to show off my new gown, I attended the service. He took as his text, 'Be ye clothed with humility.' When he came to describe the garment of salvation, I felt powerfully aware of the nakedness of my own soul. I looked at the minister, and he seemed to be a messenger sent from heaven to open my eyes. I looked at my gay dress and blushed for shame on account of my pride. I looked at my heart, and it appeared full of iniquity. Mr. Marsden represented Christ as Wisdom; I felt my ignorance. He held Him forth as Righteousness; I was convinced of my own guilt. He proved Him to be Sanctification; I saw only corruption. He proclaimed Him as Redemption; I felt my slavery to sin. He concluded with a fervent plea to sinners to put on Christ and flee from the wrath to come. Oh, sir, I shall rejoice evermore for that day and that dear man's sermon and that I did put on Christ, though I made no outward confession at the time.

"Christ as Wisdom -- I felt my ignorance."

"Christ as Righteousness -- I was convinced of my guilt."

"Christ as Sanctification -- I saw my corruption."

"Christ as Redemption -- I felt my slavery to sin."

"I shall forever rejoice for that dear man's sermon and that I did put on Christ."

Some time later the dairyman's daughter passed away, still witnessing for her Lord. "The Lord deals very gently with me," she murmured. "Blessed Jesus, Precious Saviour, His

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

blood cleanses from all sin. His name is Wonderful. Thanks be to God who giveth the victory."

When Samuel Marsden dismissed the service and left the pulpit that Sunday in September, 1793, he knew nothing of how the Spirit of God had used the message to the salvation of Elizabeth Wallbridge. He may have felt discouraged by the lack of visible results. What a joy it will be for him, on the day of Christ's appearing, to discover an entire family saved as the fruitage of one sermon stressing the good tidings of salvation. O ministers, Sunday school teachers, personal workers, whatever the text and whatever the occasion, point people to Christ! Join Samuel Marsden in publishing "glad tidings" of free, abundant, endless salvation. Then you, too, will receive a "crown of rejoicing" -- the soul-winner's crown -- on the day of Christ's appearing.

III. He Was the Bearer of Good Things of Liberty to Captives

Marsden's ship sailed with the fleet on September 30, 1793. His Journal reveals the depression of his spirit as he contrasted the warm fellowship of devout Christian friends at Cambridge and the irreligiousness in evidence on a ship bearing convicts to their distant place of banishment. He writes: "Once I could meet the people of God and assemble with them in the place of prayer and praise; but now I hear nothing but oaths and blasphemies." He was eager to point the crew and the convicts to the Lamb of God and asked the captain for permission to hold services on board. At first this was refused, but prayerful persistence eventually won out, and thereafter Marsden conducted services regularly throughout the long voyage. His zeal for souls is indicated by the following entry in his Journal:

Thursday, December 12, 1793. I have been reading of the success of David Brainerd among the Indians of North America. How the Lord owned and blessed his labors to the conversion of the heathen. The same power can effect a change upon those hardened, ungodly sinners to whom I am about to carry the words of eternal life.

When a person goes forth as a missionary, he is making a momentous experiment. He is literally putting his faith into the fire to see whether it is gold or stubble, for if he does not witness souls saved, lives transformed, and social evils ameliorated, he is bound to question the adequacy of his gospel and the validity of his Christ. It was well for Samuel Marsden, and for those to whom he was to minister, that he carried the true gospel, that he had abounding confidence in its power and that he kept before him the miraculous success of Brainerd among the idolatrous, besotted Indians of the Susquehanna.

In March, 1794, he and Mrs. Marsden settled in Paramatta, near Port Jackson, New South Wales, and entered upon their trying labors. The population consisted almost entirely of criminals banished from England. The state of morals was utterly depraved; oaths ribaldry and audacious lying were well nigh universal. "I am surrounded," says Marsden, "with evil-disposed persons, thieves, adulterers and blasphemers." He was not dismayed by the welter of wickedness that surrounded him. He was persuaded that the message he was privileged to transmit was equal to the needs of the vilest and most depraved, and he announced with confidence the "good tidings" proclaimed by Christ in the synagogue at Nazareth concerning "deliverance to captives." He thus describes his first Sunday in the colony:

I preached the gospel of deliverance from the captivity of sin ... As I was returning home a young man followed me into the wood and told me how he was distressed for the salvation of his soul. I hope the Lord will have many souls in this place.

Marsden usually arose about five o'clock and spent the early morning hours in prayer and study. On Sundays he preached first at Sydney, then walked fifteen miles to Paramatta to preach again. His preaching was plain, fervent, and very much to the point. In order to arouse a fitting appreciation of the "good tidings" of deliverance he laid much emphasis upon man's fallen nature and the tragic realities of sin. This led some to conviction and conversion, while others rejected his message and denounced him bitterly.

One day while walking along the bank of a river, he saw a convict plunge into the water. Marsden immediately plunged in after him and endeavored to bring him to land. The

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

convict, however, contrived to hold Marsden's head under water and a desperate struggle for life ensued. Eventually Marsden succeeded in getting safely to shore and also in dragging the convict with him, whereupon the wretched man, overcome with remorse, confessed his reprehensible design. Having been incensed by the preacher's emphasis upon sin, he had determined upon revenge. He knew that the sight of a drowning man would summon the instant help of one who would defy any danger in the discharge of duty. Accordingly, he had thrown himself into the stream confident of drowning Marsden and then of making good his own escape. This convict came penitently to the Saviour, became a faithful Christian, and zealously made known to others the "good tidings" of the great deliverance which had so graciously visited his own soul.

IV. Marsden Was the Bearer of Good Tidings of Comfort to the Broken-Hearted

Marsden's plain gospel of sin and salvation was tempered by a tender solicitude. His capacity to sympathize with others in their suffering was doubtless enhanced by certain desolating sorrows which visited his own household. Mrs. Marsden took their first-born son, a promising child two years of age, with her one day in the gig on a round of calls among the sick and suffering. As a result of a sudden jump by the horse, the child was thrown out of the mother's arms and instantly killed. Another painful stroke was to follow. Determined not to hazard the safety of another child, Mrs. Marsden left her babe at home in the charge of a domestic while she went out to make some necessary calls. The little one strayed into the kitchen unnoticed, fell backwards into a pan of boiling water, and soon died. It was fortunate that the parents knew Him who is the source of all comfort who said that He came "to heal the broken-hearted."

While hating and denouncing sin Marsden's heart was drawn out in sympathy toward the wretched convicts, especially the women and children. By various methods he sought to alleviate their distresses and to communicate to them the comfort of the Divine Heart. Monsieur Perron, on a mission for the French government, wrote concerning Marsden: He generously interfered in behalf of the poor sufferers in their distresses, established schools for their children and often relieved their necessities; and to the unhappy culprits, banished from their native soil, he ministered alternately exhortation and comfort.

Marsden was grieved at the forlorn condition of the female convicts who were thrust into frightful immoralities by the current standards of the colony and by the necessity of finding lodging wherever they could. He sought to relieve their hapless plight by the establishment of a suitable home in which they would no longer be exposed to such insidious temptations and where they could receive Christian instruction. Hundreds of these outcast women came to know the reality of divine comfort through the human comfort extended to them in their wretchedness by Samuel Marsden.

Although he was bitterly maligned by certain officials and his motives impugned, he continued his efforts, which eventually gained the support of the government at home and the hearty approval of such distinguished Christian philanthropists as William Wilberforce, Elizabeth Fry, and Lord Cambier. With the help of these friends he was able, upon returning to England in 1807, to induce the home government to send out three additional clergymen, three school teachers and four men to give instruction in mechanics and manufacturing. He was introduced to King George III and received a gift of five Spanish sheep from the King's flock to take to New South Wales. In these and other projects Marsden was a pioneer in the development of Australia as a great commonwealth.

His transcendent design, however, was always spiritual and the work for which he most deserves to be remembered did not directly concern the colony in which he had so zealously labored. "I believe," he said, "that God has gracious designs toward New South Wales and that His gospel, taking root there, will spread amongst heathen nations to the glory of His grace." He was thinking particularly of New Zealand and the Friendly Islands, into which no ray of gospel light had as yet penetrated.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

V. He Was the Bearer of Glad Tidings of Peace

New Zealand is the name given to a group of two large and several small islands located just at the Antipodes. The extreme length exceeds one thousand miles and the mean width is 120 miles. The area is about the same as that of Great Britain and Ireland. In 1642 the Dutch navigator Tasman anchored off shore. Several of his men who ventured to land were killed by the savages. In 1769 Captain Cook made the first of seven visits to New Zealand, in the course of which he obtained much information concerning the country and conferred no small benefit on the inhabitants by the seeds, roots and animals he gave them. In 1772 Marion du Fresne anchored his two ships in the Bay of Islands. The captain and a boatful of his crew were captured, killed and eaten by the natives. In 1809 sixty-seven members of the crew of the *Boyd* were killed and eaten at Whangaroa. In 1816 the brig *Agnes*, with fourteen men on board, was stranded at Poverty Bay and all the crew except one were devoured. A whale ship was cast ashore at Wanganui in 1820 and, excepting two persons, all were committed to the ovens and then eaten. Dr. Thompson states:

It is difficult to convey an idea of the terror in which New Zealanders were held in these early days. Sailors groaning under scurvy and in sight of a country covered with vegetables the specific for that dire disease, preferred toothless gums to contact with cannibals. As a deer dreads the tiger so do all men dread the eaters of men.

The aborigines of New Zealand were the Maoris. In common with all Polynesians, they were firm believers in the power of magic, witchcraft, sorcery, and the evil eye. They lived under the cruel and unalterable law of *tabu*, which means something set apart as sacred and therefore not to be touched. Every calamity was traced to some violation of the tabu and called forth penalties. When a person died it was through the anger of *Whiro* whose tabu had been violated, and commonly the man's family would be stripped of whatever they had. If a canoe upset, it was because *Tawhirimatea* was offended, and the same penalty was exacted. When they were defeated in war, it was because *Tu*, the god of war, had been outraged by some infringement of tabus related to him. Dead bodies were tabu. Those persons whose special business it was to officiate in funeral obsequies could not handle food for a designated period of time, so they would gnaw their food from sticks fixed in the ground.

Life was very cheap in New Zealand. The Maoris engaged in war on the slightest provocation. They were cold-blooded and cruel. They often obtained revenge by punishing persons entirely innocent. They would kill, roast and devour men, women and even little children and "glory in their shame." The sick, infirm and aged were heartlessly abandoned to perish. Chastity was rare, if known at all. Conversation was obscene. The people were given to sorcery, murder, cannibalism and indescribable obscenities.

The Maoris differed from other Polynesians in that, besides feasting on enemies slain in battle, they specially fattened slaves for their feasts. A slave girl would be commanded by her master to fetch fuel, light a fire and heat an oven, whereupon she would be knocked in the head, cooked and eaten.

Such were the Maoris -- unspeakably degraded and yet a people of superior intelligence. On a number of occasions some of their most enterprising men traversed a thousand miles of water to visit New South Wales. Marsden made friends with them, entertained them in his home and formed the holy resolution to seek the salvation of a race for whom Christ died.

One of Marsden's daughters wrote: My father had sometimes as many as thirty New Zealanders staying in his home. On one occasion a young lad, the nephew of a chief, died, and his uncle immediately made preparation to sacrifice a slave to attend his spirit into the other world. My father was away at the moment and our family was only able to preserve the life of the young New Zealander by hiding him in one of the rooms. When my father returned he reasoned with the chief, who consented to spare the slave's life.

While in England in 1807 and 1808 on his first and last furlough, Marsden stirred up many in the homeland to a serious concern for the evangelization of New Zealand. The Church Missionary Society and the Methodists were induced to inaugurate plans which eventuated

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

in missionaries being sent out several years later. Since no ordained clergymen of the Church of England were ready to volunteer, it fell to the honor of three consecrated lay men -- William Hall, John King and Thomas Kendall -- to join with Marsden in opening up New Zealand to the gospel of peace, peace on earth based on peace within the human heart, peace among men erected on the foundation of "peace through the blood of His cross."

Marsden was at first inclined to believe that the savages had to be somewhat civilized before they would be able to receive the gospel. He later changed his mind on this point and declared: "Civilization is not necessary before Christianity. You will find civilization follows Christianity more easily than Christianity follows civilization." The Church Missionary Society specifically instructed its missionaries:

Do not mistake civilization for conversion. While you rejoice in communicating every other good, think little or nothing done till you see those dead in trespasses and sins quickened together with Christ.

While returning from England, Marsden became acquainted with a sickly, emaciated New Zealander named Ruatara who happened to be on the same ship. He had been cruelly treated by English sailors, who, under delusive promises, had induced him to sail with them to England and then, after having almost worked him to death, had left him in poverty and sickness to get back to his native land as best he could. Marsden nursed him back to health and won his aid in the grand design of Christianizing his people. He kept Ruatara in his home in Paramatta for six months under Christian instruction, then sent him to New Zealand with assurance that he would follow just as soon as possible.

It was not until his arrival in Paramatta following his furlough to England that Marsden learned of the massacre of the crew of the *Boyd* in the harbor of Whangaroa. He could find no captain of a ship adventurous enough to take him and his party to the land of cannibals, so it was that with his own funds he purchased the *Active*, the first of those missionary vessels which, like the *John Williams* and *The Morning Star*, have rendered such splendid service in the cause of Christ.

On November 19, 1814, Marsden embarked with a motley crew of Christians and savages, together with a few horses, cattle, sheep and poultry, and on December 19, landed at the Bay of Islands, close to the scene of recent bloodshed and horror. Ruatara was there to meet him. Knowing the ferocity of his people, he did his utmost to persuade his intrepid missionary friend not to land, but Marsden insisted on going ashore, saying: "It is high time to make known the glad tidings in these dark regions of sin and spiritual bondage." In all the annals of heroic enterprise, was there ever a braver deed?

As he stepped ashore, a weird scene was enacted. On the hill opposite the landing place a band of naked warriors, armed with clubs and spears, occupied a commanding position. After a pause a native advanced flourishing a red mat and crying, "Haromai!" ("Come hither!") The warriors then advanced. Some of them wore necklaces made of the teeth of their slaughtered foes, while others were adorned with strings of money they had plundered from foreigners they had murdered on that very beach. Seizing their spears they brandished them, screaming and yelling with savage fury. Every face was fiercely distorted and every limb employed in the wildest gesticulation. This was their war-dance. But their chiefs declared that it meant a welcome to one they considered a friend and a wonder-worker. This latter impression arose in part from the fact that they had never seen a horse; accordingly, when Marsden brought a horse from the ship, mounted and rode it, the people's amazement knew no bounds.

That night the fearless missionary slept among the Maori warriors on the ground. "I did not sleep much," he says in his Journal. As he lay awake that night there shone in the heavens above him one of the most striking constellations -- the Southern Cross. Then there arose another constellation -- the Southern Crown, that brilliant diadem of light, as if to assure him of the glorious issue of his labors. He was cheered by the remembrance that--

To patient faith the prize is sure And they who to the end endure The cross shall wear the crown

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Christmas Day fell on Sunday. Ruatara had erected a rude pulpit and had called a multitude of people together for a Christian service, the first ever held in New Zealand. The solemn silence was broken as the missionary party sang "Old Hundred." Then Marsden entered the pulpit to preach. And what was his text on this historic occasion? He says that he took for his text the angelic announcement made that first Christmas long ago: "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people."

After settling three missionaries on the islands, Marsden returned to New South Wales, but his heart was still in New Zealand. The *Active* often went to New Zealand to take fresh laborers and returned to Paramatta with intelligent young Maoris to be evangelized and trained before being sent back to their people. Marsden made seven missionary journeys to New Zealand, in connection with which he made long tours through the islands. On one of these trips of evangelization he spent almost a year. He often stepped in between fierce, hostile tribes at war and made peace between them, but his highest endeavors were directed toward making peace between sinful men and a merciful Saviour.

VI. He Was the Bearer of Good Things of Great Joy

For years the missionaries had no converts to cheer, their difficult labors. They were exposed to great peril amid the internecine conflicts being waged around them and more than once had to flee for their lives. Eventually, the saving truth began to find lodgment in savage hearts, former cannibals became earnest Christians, houses of prayer and worship arose in many places and the "great joy" promised by Marsden's great text became their sweet portion.

Marsden's seventh and last missionary journey through New Zealand was a memorable one. Although 72 years of age and bowed with infirmity, he insisted upon visiting his beloved Maoris once more. Wherever he went he was greeted by the Christians with tears of joy, while the heathen population indicated their gladness by firing off muskets and performing their war-dance. One old chief sat gazing at him for a long time. When reproved by a bystander for his seeming rudeness, he replied: "Let me alone. Let me take a long last look, for I shall never see again the one by whose lips God sent to me the blessed news of salvation." Thousands came to greet him and he sought, as always, to make known the "good tidings" of a wondrous redemption. When he was about to reembark the Maoris carried him on their shoulders to the ship, a distance of six miles. As he viewed for the last time the shores of New Zealand and observed the miraculous changes effected by the gospel, the venerable patriarch exclaimed, "What hath God wrought!"

He returned to Paramatta and five months later, May 12, 1838, he went to "ever be with the Lord." As he lay dying someone spoke to him of the hope that is in Christ. In response he murmured, "Precious! Precious! Precious!"

Three years later Bishop Augustus Selwyn arrived to take charge of the work in New Zealand and wrote these words:

We see here a whole nation of pagans converted to the faith. Thousands upon thousands of people, young and old, have received new hearts, are offering up daily their morning and evening prayers, are valuing the Word of God above every other gift, and all, in greater or less degree, are bringing forth some fruits of the influence of the Holy Spirit. What a marvelous demonstration of the power of the gospel.

On March 1, 1907, the Governor of New Zealand unveiled a magnificent cross to the honored memory of Samuel Marsden. This type of memorial was suggested by the erection of "The Prayer Book Cross" near the Golden Gate at San Francisco, marking the spot on which Sir Frances Drake's chaplain held the first Protestant service on the Pacific coast of America. Marsden's cross in New Zealand is of Celtic design and bears the following inscription: ON CHRISTMAS DAY, 1814, THE FIRST CHRISTIAN SERVICE IN NEW ZEALAND WAS HELD ON THIS SPOT BY THE REV. SAMUEL MARSDEN.

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

His text was the seraphic announcement of Luke 2:10, "Behold, I bring you good tidings of great joy, which shall be to all people."

LESSON EIGHT:

WATCHMAN NEE: SUFFERED FOR CHRIST IN CHINA, USHERED IN THE CHINESE REVIVAL

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
2. THE DESIRE OF MINISTRY IS SERVICE
3. THE MOTIVE FOR MINISTRY IS LOVE
4. THE MEASURE OF MINISTRY IS SACRIFICE
5. THE TEST OF MINISTRY IS SUBMISSION
6. THE REASON FOR MINISTRY IS THE GLORY OF GOD
7. THE TOOLS OF MINISTRY ARE PRAYER & THE WORD OF GOD
8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH
9. THE POWER OF MINISTRY IS THE HOLY SPIRIT
10. THE MODEL FOR MINISTRY IS JESUS CHRIST

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Watchman Nee's Life and Ministry

Page 1 of 4

Life and Ministry
Testimonies
Teachings
Publications
Collected Works of Watchman Nee



[Home](#) [Life and Ministry](#)

Watchman Nee's Life and Ministry

[God's Dynamic Salvation Work](#) [Equipping & Training](#) [Revelation & Living](#) [Burden & Commission](#) [Sufferings](#) [Means of Ministry](#) [Relat](#)

God's Dynamic Salvation Work

Beginning in the sixteenth century, many Protestant missionaries were sent to China from Europe and America. In the opening years of the twentieth century, following centuries of faithful labor and catalyzed by the martyrdom of many Christians in the Boxer Rebellion, the Lord's move in China advanced dramatically. Many "native" preachers were raised up by the Lord and became prevailing in gospel preaching, especially around 1920 among China's new generation of high school and college students. A number of brilliant students, among whom was Nee Shu-tsu (Watchman Nee), were called and equipped by the Lord to do His work during this time.

From the evening I was saved,
I began to have a new life, for
the life of the eternal God
had entered into me.

Nee Shu-tsu, whose English name was Henry Nee, was born of second-generation Christian parents in Foochow, China in 1903. His paternal grandfather, in fact, had studied at the American Congregational College in Foochow and became the first Chinese pastor among the Congregationalists in northern Fukien province. Nee Shu-tsu had been consecrated to the Lord before his birth. Desiring a son, his mother had prayed to the Lord, "If I have a boy, I will present him to You." The Lord answered her prayer, and soon afterward Nee Shu-tsu was born. His father later impressed on him, "Before you were born, your mother promised to present you to the Lord".

Prior to his salvation Nee Shu-tsu was an ill-behaved student, yet he was also exceptionally intelligent. He always ranked first in his class as well as in his school, from elementary school through his graduation from Anglican Trinity College in Foochow. He had many grand dreams and plans for the future and could have had great success in the world. Yet Nee Shu-tsu, acquainted with the gospel since childhood, had the deep realization that if he received Jesus as his Lord for salvation he must also serve Him. In 1920, after a considerable struggle, seventeen-year-old Nee Shu-tsu, still a high school student, was dynamically saved. At the moment of his salvation, all his previous planning became void and his future career was entirely abandoned. He testified, "From the evening I was saved, I began to have a new life, for the life of the eternal God had entered into me". Later, after being raised up by the Lord to carry out His commission, he adopted the new English name Watchman and the new Chinese name To-sheng, which means "watchman's rattle," for he considered himself a watchman raised up to sound a warning call in the dark night.

[back to top](#)

Equipping and Training

Watchman Nee attended no theological schools or Bible institutes. His wealth of knowledge concerning God's purpose, Christ, the things of the Spirit, and the church was acquired through studying the Bible and reading spiritual books. Watchman Nee became intimately familiar with and greatly enlightened by the Word through diligent study using twenty different methods. In addition, in the early days of his ministry he spent one-third of his income on his personal needs, one-third on helping others, and the remaining third on spiritual books. He acquired a collection of more than 3,000 of the best Christian books, including nearly all the classical Christian writers from the first century on. He had a phenomenal ability to select, comprehend, discern, and memorize relevant material, and he could grasp and retain the main points of a book at a glance. Watchman Nee was thus able to glean all the profitable scriptural points and spiritual principles from throughout church history and synthesize them into his vision and practice of the Christian life and of the church life. Watchman Nee received much enlightenment and help from a number of Christian writers, as follows:

Specific Enlightenment	Source
1. The assurance of salvation	George Cutting, a Brethren writer
2. Life	John Bunyan's <i>Pilgrim's Progress</i> Madame Guyon's biography Hudson Taylor's biography the writings of other mystics
3. Christ	J.G. Bellett Charles G. Trumbull A.B. Simpson T. Austin Sparks others
4. The Spirit	Andrew Murray's <i>The Spirit of Christ</i>
5. The Three Parts of Man (body, soul, and spirit)	Jessie Penn-Lewis Mary C. McDonough
6. Faith	George Müller's autobiography
7. Abiding in Christ	Andrew Murray Hudson Taylor's biography
8. The subjective aspect of Christ's death and spiritual warfare	Jessie Penn-Lewis
9. Christ's resurrection and His Body	T. Austin Sparks others
10. God's plan of redemption	Mary McDonough
11. The church	John Nelson Darby other Brethren teachers
12. Prophecy	Robert Govett D.M. Pantton G.H. Pember other Brethren writers

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Miss Church history	John Foxe E.H. Broadbent others
14. Bible exposition and many other truths, in general	John Nelson Darby the Brethren

Watchman Nee became familiar with many of these books through Margaret Barber, a former Anglican missionary. Early in his Christian life he received much spiritual edification and perfection from her. Primarily through his fellowship with Miss Barber, Watchman Nee realized that to be a Christian is altogether a matter of the divine life. Through her shepherding, he learned to pay more attention to life than to work and to live by Christ as his life.

[back to top](#)

Revelation and Living

Through his fellowship with Miss Barber and others, along with his study of the Bible and numerous spiritual books, Watchman Nee received a wealth of revelation. He was truly a seer of the divine revelation. The core of his revelation was threefold: it concerned (1) the living of a crucified life, (2) the living of a resurrected life, and (3) the issue of such a living, the church. Related to the crucified life, he saw and experienced the subjective aspects of Christ's death. He realized that he had been crucified with Christ, that it was no longer he that lived, but Christ Who lived in him. He also realized that in order to experience the death of Christ in a subjective way, he needed to bear the cross. Although he had been crucified with Christ in fact, he also had to remain in Christ's crucifixion in his experience. He learned that to remain in Christ's crucifixion was to bear the cross by refusing to allow the old man or the flesh to leave the cross. He realized that in order for him to have such an experience, God must sovereignly arrange his environment, making it a practical cross for him to bear. This is exactly what God did throughout Watchman Nee's life.

From the very beginning of his ministry, God arranged numerous situations in which he had the opportunity to deny the self and the natural life by bearing the cross and living by Christ as his life. Watchman Nee saw that he had not only died with Christ, but had also risen with Him. The resurrected Christ with the fullness of the Spirit had become his life. It was by the resurrection life of the indwelling Christ that he was able to bear the cross and to participate in the fellowship of His sufferings and be conformed to His death. By the resurrection life of Christ, he abandoned the world, forsook his future, denied himself, was freed from sin, and overcame Satan. It was also by the resurrection life of Christ that he served the Lord, worked for Him, and carried out His commission. His contemporaries bore witness to the fact that he consistently rejected his natural strength in the Lord's service. He feared the intrusion of his natural life into the Lord's work; he therefore dared not minister apart from the indwelling Christ. In delivering messages, contacting people, writing articles, corresponding with the believers, and in mundane matters, he acted not by himself but by the resurrection life. It was by living such a resurrection life that he was able to pass through his extended martyrdom of twenty years' imprisonment, which culminated in death.

Watchman Nee went on to see that the church as the Body of Christ was simply the enlargement, expansion, and expression of the resurrected Christ. His vision that Christ in resurrection was the life and content of the church was far advanced. According to this vision, he not only ministered by the resurrected Christ, but he also ministered the resurrected Christ Himself to the believers for the building up of His Body. He frequently emphasized the fact that anything which is not Christ in resurrection is not the church, and anything not done by the resurrected Christ is a foreign element in the Body. He desired to serve the church with nothing but the resurrected Christ. The more his ministry progressed, the more he ministered the resurrected Christ to the believers and to the local churches. The resurrected Christ became not only his life and living, but also his message and ministry.

[back to top](#)

Burden and Commission

The divine revelation which Watchman Nee saw resulted in the Lord's twofold burden and commission to him: first, to bear a particular testimony of the Lord Jesus, and second, to establish local churches. The first burden and commission arose from his personal depth of knowledge and experience of Christ's all-inclusive death and resurrection. The Lord specifically burdened and commissioned him to bear testimony to this truth. He faithfully responded to this burden by releasing a number of spoken and written messages on the subjective aspect of the Lord's crucifixion and resurrection, on the principles of life, on the supremacy of Christ, and on God's eternal purpose.

However, Watchman Nee's ultimate burden was not just to elevate the individual believers' experience of Christ, but to establish and build up the practical corporate expression of Christ in the local churches for the satisfaction of God's desire. This was the ultimate commission he received from the Lord based on what he had seen and experienced of Him. His personal testimony recorded on October 20, 1936 described this commission:

What the Lord revealed to me was extremely clear: Before long He would raise up local churches in various parts of China. Whenever I closed my eyes, the vision of the birth of local churches appeared...

When the Lord called me to serve Him, the primary objective was not to hold revival meetings, help people hear more scriptural doctrines, or for me to become a great evangelist. The Lord revealed to me that He desired to build up local churches in various places to manifest Himself and to bear the testimony of unity on the ground of the local churches. In this way, each saint [believer] is able to function in the church and live the church life. What God wants is not individuals trying to be victorious or spiritual; He wants a corporate glorious church presented to Himself.

[back to top](#)

Sufferings

Watchman Nee saw an undeniable vision and received a definite commission from the Lord concerning the church, and he suffered greatly due to his faithfulness to them. Because the vision was so clear and the commission so real, it did not matter to him that he was rejected, opposed, and condemned. He anticipated this response and was determined to pay any price for the commission he had received of the Lord. His faithfulness to this commission ultimately cost him his life. His profound revelation combined with his selfless sufferings issued in a rich ministry of life according to the Lord's commission to him: the unique New Testament ministry of Christ and of the church.

Watchman Nee endured much suffering for the sake of the New Testament ministry. Due to his absoluteness in following the Lord and his faithfulness in fulfilling the Lord's commission, he underwent frequent mistreatment as well as lifelong hardships. Because he unwaveringly fought the battle for the Lord's move, he was under constant attack from God's enemy. At the same time, he was also under God's sovereign hand. He recognized the sovereign arrangements of God

in his environment not merely as a divinely apportioned "thorn in the flesh," but more importantly, as a means by which God was able to deal with him. Due to both the enemy's attacks and God's faithful environmental dealings, Watchman Nee lived a life of suffering. The majority of his sufferings came from five sources: poverty, ill health, various denominations, dissenting brothers and sisters in the local churches, and imprisonment.

In the early years of Watchman Nee's ministry, the economic situation in China was desperate. Because of what he saw in the Word, he was exercised to live purely and singly by faith in God not only for his living, but also for every aspect of the Lord's work. Hence, he steadfastly refused employment by any person or organization. In the early days of his ministry in Shanghai, there were times when all he had to eat each day was a little bread.

Watchman Nee was also frequently afflicted with serious ill health. For the first eleven years of his ministry, beginning in 1922, he suffered alone, with no wife to help him. During this time he contracted tuberculosis and suffered acutely for several years. In 1934 at the age of thirty, however, Watchman Nee married a true "help meet," Charity Chang, although the Lord was to give them no children. In later years, he was also stricken with a chronic stomach disorder as well as angina pectoris, a serious heart ailment. He was never cured of the heart disease and could have died from it at any moment. In fact, many times he ministered not by physical strength but by resurrection life.

He also suffered for his belief that, according to the Bible, denominations are wrong in that they divide the one Body of Christ. Because his firm stand for the oneness of the Body of Christ was a testimony against the denominations, they caused him much suffering. Some despised, criticized, opposed, and did their best to destroy his ministry. They also spread false rumors about him and misrepresented him to the extent that Watchman Nee once responded, "The Watchman Nee portrayed by them I would also condemn."

A number of brothers and sisters meeting with the local churches became another source of suffering to Watchman Nee. He found this type of suffering by far the most painful. Some of these believers caused a great deal of trouble due to their dissent, immaturity, incompetence, stubbornness, ambition for position, or rebelliousness. Two years after the church life began to be practiced in Watchman Nee's hometown in 1922, he was even temporarily excommunicated by his own coworkers because of his stand for the truth of the Scriptures, when he protested the ordination of the leading coworkers by a denominational missionary. Although most of the believers meeting with them sided with Watchman Nee, the Lord would not allow him to do anything to vindicate himself. That was a deep suffering to his natural man.

Watchman Nee was arrested in March 1952. He was judged, falsely condemned, and sentenced to fifteen years imprisonment in 1956. He died in confinement on May 30, 1972.

Watchman Nee was a man of sorrows and suffering. Along his entire path of following the Lamb, he suffered much. Through all these sufferings, however, he learned many lessons. These sufferings not only helped him learn to trust the Lord; they also benefited him in dealing with his flesh, his self, his soul, and his natural life. Due to his obedience to these dealings, he never passed on mere teachings and doctrines, for his messages contained the reality he had acquired through his sufferings. The experience he gained through his suffering served as an immeasurable help to all those under his ministry and also became a rich heritage to all the local churches, a heritage acquired by him at the ultimate price.

His sufferings also helped him to receive further revelation from the Lord. Certain kinds of suffering often issued in corresponding revelation. His sufferings thus often became the Lord's revelation to him. He was purified, dealt with, broken, and constituted by the Holy Spirit with the divine life through his sufferings. Through such experiences of Christ within his sufferings, he, like Paul, was prepared and positioned to receive the Lord's revelation.

[back to top](#)

Means of Ministry

Watchman Nee's rich ministry of life was the issue of his revelation and suffering. He used eight different means to carry out the ministry wrought into him by the Lord: preaching the gospel, teaching the Bible, traveling, contacting people, corresponding with people, holding conferences, conducting trainings, and producing publications.

Watchman Nee not only spoke frequently both privately and publicly, but he was also a prolific writer. His publications included gospel tracts, periodicals, papers, newsletters, books, hymnals, and a chart of biblical prophecies. For more details on his writings and a list of selected titles, please see Publications.

[back to top](#)

Relationship with Witness Lee

Watchman Nee's closest co-worker was Witness Lee. Having been raised as a Southern Baptist, Witness Lee was saved in 1925 at the age of nineteen. That year Witness Lee began to seek to thoroughly know the Bible and found Watchman Nee's articles and publications to be the most outstanding on biblical truths. He soon began to correspond with Watchman Nee and was astonished that someone only two years older than he was such a mature Christian. It was not until 1932, when Witness Lee invited Watchman Nee to Chefoo, that the two had their first personal contact. During the time they began to spend together, Watchman Nee's stress on the divine life rather than on knowledge caused Witness Lee's fellowship with the Lord to deepen and to grow more intimate. In the same year, believers began meeting in Witness Lee's home; by the following year, this meeting was thriving. Due to the needs of the church, both men believed that the Lord desired Witness Lee to serve Him full-time. Their time together increased, during which Watchman Nee continually perfected and tested Witness Lee, preparing him to bear more responsibility. Realizing that the Lord's work in China must be one and that He had begun it in Shanghai through Watchman Nee, Witness Lee moved to Shanghai in 1934 to be able to work more closely with Watchman Nee. They labored, suffered, spread the work, received revelation, and brought in revivals together. Brother Lee edited Watchman Nee's publication *The Christian* from 1934 to 1940 and was his best man at his wedding.

In fear of annihilation by the incursion of Communism, Watchman Nee sent Witness Lee and a few others to Taiwan in 1949 to continue the work there. The last contact between Watchman Nee and Witness Lee was in March, 1950 in Hong Kong, twenty-five years after Witness Lee first knew of Watchman Nee. At that time, the two of them had extensive fellowship about Watchman Nee's return to the mainland. He told Witness Lee, "What shall we do with so many churches on the mainland? I must return to take care of them and stand with them for the Lord's testimony."

[back to top](#)

Martyrdom

Watchman Nee was led by the Lord to remain in Mainland China in spite of the threat of Communism, and to sacrifice everything for the Lord's work there. In this respect he was like the apostle Paul in Acts 20:24: "But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus..." Concerning his decision, Brother Hsu Jin-chin testified the following:

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Before Brother Nee left Hong Kong, Brother Lee advised him many times not to return to the mainland. But Brother Nee said, "If a mother discovered that her house was on fire, and she herself was outside the house doing the laundry, what would she do? Although she realized the danger, would she not rush into the house? Although I know that my return is fraught with dangers, I know that many brothers and sisters are still inside. How can I not return?" Brother Lee escorted him three times back from the bus stop to his home in Diamond Hill...

Watchman Nee was arrested by the Communists in March, 1952 for his professed faith in Christ as well as his leadership among the local churches. He was judged, falsely condemned, and sentenced in 1956 to fifteen years' imprisonment. During this entire time, only his wife was allowed to visit him. Although there is no way for us to know what he experienced of the Lord during his long imprisonment, his last eight letters provide a glimpse into his suffering, feeling, and expectation during his confinement. While prison censorship did not allow him to mention the Lord's name in his letters, in his final letter, written on the day of his death, he alluded to his joy in the Lord: "In my sickness, I still remain joyful at heart." Watchman Nee was practicing the word of the apostle Paul in Philippians 4:4: "Rejoice in the Lord always." He died in confinement in his cell on May 30, 1972. Humanly speaking, he died in misery and humiliation. Not one relative or brother or sister in the Lord was with him. There was no proper notification of his death and no funeral. He was cremated on June 1, 1972. His wife had died six months earlier, so it was her eldest sister who was informed of his death and cremation. She retrieved his ashes, and they were buried with Mrs. Nee's in his hometown of Kwanchao in the county of Haining, Chekiang province. In May, 1989, the ashes of Watchman Nee and his wife were transferred to and buried in "The Christian Cemetery" in Shiangshan in the city of Soochow of Kiangsu province.

The following is an account by Brother Nee's grandniece, who accompanied Mrs. Nee's eldest sister to the labor farm to pick up his ashes:

In June 1972, we got a notice from the labor farm that my granduncle had passed away. My eldest grandaunt and I rushed to the labor farm. But when we got there, we learned that he had already been cremated. We could only see his ashes....Before his departure, he left a piece of paper under his pillow which had several lines of big words written in a shaking hand. He wanted to testify to the truth which he had even until his death, with his lifelong experience. That truth is—"Christ is the Son of God who died for the redemption of sinners and resurrected after three days. This is the greatest truth in the universe. I die because of my belief in Christ. Watchman Nee." When the officer of the labor farm showed us this paper, I prayed that the Lord would let me quickly remember it by heart...

My granduncle had passed away. He was faithful until death. With a crown stained with blood, he went to be with the Lord. Although God did not fulfill his last wish, to come out alive to join his wife, the Lord prepared something even better—they were reunited before the Lord.

During Watchman Nee's imprisonment he was confined, but his ministry was not bound (2 Tim. 2:9). Under the Lord's sovereignty, his ministry has spread throughout the entire world as a rich supply of life to all seeking Christians.

His ultimate burden was the churches as the house of God, God's tabernacle. Although his own earthly tabernacle (physical body) has been taken down, the churches, which were so much on his heart, are not only surviving but also continuing to grow vigorously and to spread throughout the earth. By the time Watchman Nee was arrested in 1952, approximately four hundred local churches had been raised up in China through his life and ministry. In addition, over thirty local churches had been raised up in the Philippines, Singapore, Malaysia, Thailand, and Indonesia. Today the Lord has multiplied the local churches to over 2,300 worldwide through the rich and faithful ministries of Watchman Nee and Witness Lee.

[back to top](#)

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

LESSON NINE:

RICHARD WURMBRAND – TORTURED FOR CHRIST IN WWII

The students will break into small groups and research the topics identified below, each group taking a different subject heading. They will prepare their reports and present them to the class, so that all groups can have the same notes for this section.

1. THE PURPOSE OF MINISTRY IS TO BUILD CHARACTER
2. THE DESIRE OF MINISTRY IS SERVICE
3. THE MOTIVE FOR MINISTRY IS LOVE
4. THE MEASURE OF MINISTRY IS SACRIFICE
5. THE TEST OF MINISTRY IS SUBMISSION
6. THE REASON FOR MINISTRY IS THE GLORY OF GOD
7. THE TOOLS OF MINISTRY ARE PRAYER & THE WORD OF GOD
8. THE PRIVILEGE OF MINISTRY IS PERSONAL GROWTH
9. THE POWER OF MINISTRY IS THE HOLY SPIRIT
10. THE MODEL FOR MINISTRY IS JESUS CHRIST

Richard Wurmbrand

From Wikipedia, the free encyclopedia

Richard Wurmbrand (March 24, 1909 – February 17, 2001) was a Romanian evangelical Christian minister, author. He is the founder of the international organization The Voice of the Martyrs.

Contents

- 1 Biography
 - 1.1 Early life
 - 1.2 Prisons
 - 1.3 Exile and mission
- 2 Books by Richard Wurmbrand
- 3 References
- 4 Additional References
- 5 Videography



Richard Wurmbrand

Biography

Early life

Richard Wurmbrand, the youngest of four boys, was born in 1909 in Bucharest in a Jewish family. He lived with his family in Istanbul for a short while; his father died when he was 9, and the Wurmbrands returned to Romania when he was 15.

As an adolescent, he was sent to study Marxism in Moscow, but returned clandestinely the following year. Pursued by Siguranța Statului (the secret police), he was arrested and held in Doftana prison. When returning to his mother country, Wurmbrand was already an important Comintern agent, leader and coordinator directly paid from Moscow. Like other Romanian communists he was arrested several times, then sentenced and released again.

He married Sabina Oster on October 26, 1936. Wurmbrand and his wife became believers in Jesus as Messiah in 1938 through the witness of Christian Wolfkes, a Romanian Christian carpenter; they joined the Anglican *Mission to the Jews*. Wurmbrand was ordained twice - first as an Anglican, then, after World War II, as a Lutheran pastor.

In 1944, when the Soviet Union occupied Romania as the first step to establishing a communist regime, Wurmbrand began a ministry to his Romanian countrymen and to Red Army soldiers. When the government attempted to control churches, he immediately began an "underground" ministry to his people. Richard is remembered for his courage in standing up in a gathering of church leaders and denouncing government control of the churches.^[1] He was arrested on February 29, 1948, while on his way to church services.^[2]

Prisons

Wurmbrand, who passed through the penal facilities of Craiova, Gherla, the Danube-Black Sea Canal, Văcărești, Malmaison, Cluj, and ultimately Jilava, spent three years in solitary confinement. His wife, Sabina, was arrested in 1950 and spent three years in penal labour on the canal.

Pastor Wurmbrand was released from his first imprisonment in 1956, after eight and a half years. Although he was warned not to preach, he resumed his work in the underground church. He was arrested again in 1959 and sentenced to 25 years. During his imprisonment, he was beaten and tortured.

Eventually, he was a recipient of an amnesty in 1964. Concerned with the possibility that Wurmbrand would be forced to undergo further imprisonment, the *Norwegian Mission to the Jews* and the *Hebrew Christian Alliance* negotiated with Communist authorities for his release from Romania for \$10,000. He was convinced by underground church leaders to leave and become a voice for the persecuted church.^[3]

Exile and mission

Wurmbrand traveled to Norway, England, and then the United States. In May 1966, he testified in Washington, D.C. before the US Senate's Internal Security Subcommittee. That testimony, in which he took off his shirt in front of TV cameras to show the scars of his torture, brought him to public attention.^[4] He became known as the "The Voice of the Underground Church", doing much to publicize the persecution of Christians in Communist countries. He compiled circumstantial evidence that Marx was a satanist.^{[5][6]}

In April 1967, the Wurmbrands formed *Jesus To The Communist World* (later renamed The Voice of the Martyrs), an interdenominational organization working initially with and for persecuted Christians in Communist countries, but later expanding its activities to help persecuted believers in other places, especially in the Muslim world.

In 1990 Richard and Sabina Wurmbrand returned to Romania for the first time in 25 years. *The Voice of the Martyrs* opened a printing facility and bookstore in Bucharest. He engaged in preaching with local ministers of nearly all denominations. The Wurmbrands had one son, Mihai, now 70. Wurmbrand wrote 18 books in English and others in Romanian. His best-known book entitled *Tortured for Christ*, was released in 1967.

Pastor Wurmbrand died on February 17, 2001^[7] in a hospital in Torrance, California. His last address was in Palos Verdes, California. In 2006, he was voted fifth among the greatest Romanians according to the *Mari Români* poll. His wife, Sabina, died August 11, 2000.

Books by Richard Wurmbrand

- *100 Prison Meditations*
- *Alone With God: New Sermons from Solitary Confinement*
- *Answer to Half a Million Letters*
- *Christ On The Jewish Roads*
- *From Suffering To Triumph!*
- *From The Lips Of Children*
- *If Prison Walls Could Speak*
- *If That Were Christ, Would You Give Him Your Blanket?*
- *In God's Underground*
- *Jesus (Friend to Terrorists)*
- *Marx & Satan*

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Richard Wurmbrand - Wikipedia, the free encyclopedia

Page 3 of 4

- *Was Karl Marx A Satanist?*
- *My Answer To The Moscow Atheists*
- *My Correspondence With Jesus*
- *Reaching Toward The Heights*
- *The Oracles of God*
- *The Overcomers*
- *The Sweetest Song*
- *The Total Blessing*
- *Tortured for Christ*
- *Victorious Faith*
- *With God In Solitary Confinement*

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3. ^ Contemporary Authors Online, Gale, 2010. Reproduced in Biography Resource Center. Farmington Hills, Mich.: Gale, 2010. <http://galenet.galegroup.com/servlet/BioRC>
4. ^ MATHEWES-GREEN, FREDERICA. "Could We Survive Persecution?" *Christianity Today* 1 Mar. 1999: 68. General OneFile. Web. 15 Jan. 2010. <http://find.galegroup.com/gps/start.do?prodId=IPS&userGroupName=lom_jacksoncc>.
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Additional References

- Pastor Richard Wurmbrand's Biography (<http://members.cox.net/wurmbrand/wurmbrandbio.html>)
- *Voice of the Martyrs* - Richard Wurmbrand's biography (<http://www.persecution.net/history.htm>)
- (Romanian) Richard Wurmbrand at *Mari Români* (<http://www.mariromani.ro/personaj.php?id=170>)
- "Tortured for Christ" Video -- click here to watch it (<http://www.persecution.tv/media/tfc/player.html>)
- Pastor Richard Wurmbrand texts and Biography (<http://www.brotherlyhelp.com/Richard-Wurmbrand.htm>)

Videography

- *Richard and Sabina Wurmbrand* - documentary DVD.
- *Torchlighters: The Richard Wurmbrand Story* - animated DVD for children 8-12.

Retrieved from "http://en.wikipedia.org/wiki/Richard_Wurmbrand"

Categories: 1909 births | 2001 deaths | People from Bucharest | Anglican priests | Converts to Anglicanism from Judaism | Romanian Anglicans | Romanian Christian ministers | Romanian communists | Romanian anti-communists | Romanian Jews | Romanian Lutheran clergy | Romanian Lutherans | Romanian prisoners and detainees

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29/07/2010

PRINCIPLES OF MINISTRY

AQF CODE: CTTNBC – 002

Course Duration: 20 hours + Research Hours & assignments = 60 hours

Richard Wurmbrand - Wikipedia, the free encyclopedia

Page 4 of 4

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Course Duration: 20 hours + Research Hours & assignments = 60 hours

ASSESSMENT FOR THIS MODULE

- a. The students will map out a strategy (Skeleton) framework of how they will apply the principles learned in this module upon their own lives and submit it to the teacher for individual private discussion.
- b. Using this “strategy framework” the student will then write a 1,000 word strategy statement for assessment, identifying how they plan to:
 - i. Confirm this strategy before God
 - ii. Confirm this strategy in the work that they do for God
 - iii. The fruit of the Spirit that this strategy will improve, within their own spiritual lives
 - iv. How this strategy will impact the lives of others